THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

EXTRACTS FROM MY NOTE-BOOK.—NO. III.

Lines

Written during Sickness.

O! for a cheering ray,
From thy bright mercy-seat,
To chase these gloomy thoughts away,
And lay me at thy feet.

I would, but cannot, Lord,
Thy blessed will obey;
The succors of thy grace accord,
Be thou my hope, my stay.

Thy healing Spirit pour
Into my wounded soul;
Thy love, thy justice I 'd adore,
My sinful thoughts control.

I know, how sharp soe'er
The rod thou hast applied;
Mercy's protecting hand was near,
Each falling blow to guide.

'T is not a Judge severe,
Who wounds, because I err;
A sinful child, but one still dear,
Thou would'st from guilt deter.

O, on my aching heart,
This sacred truth engrave;
Then though I writhe beneath the smart,
I 'll feel thou wound'st to save.

With faith's uplifted eye,
Through all my trials here,
Goodness and mercy I 'll descry,
And see thy love still near.

With meek submission, then,
I 'll kiss the chastening rod
That brings me to thy arms again,
My Father and my God.

B. Y.

EDUCATION.

We recommend the following essay to the perusal of every parent.

RELIGIOUS EDUCATION OF CHILDREN.

A correspondent, who signs himself a Christian Parent, having requested, in your number for January last, (1806,) the communication of "a few hints, respecting the means that have been found most successful, in impressing the minds of children with the important truths of our holy religion, and bringing them to an early acquaintance with its sanctifying influence;" I take the liberty of suggesting a few considerations on this important subject.

Though a pious education is not universally successful, in bringing children into a truly religious state; yet it is undoubtedly appointed by God for this end, and is perhaps more frequently attended with success than any other means of grace.

Education may be comprised under these three heads, *discipline*, *instruction*, and *example*. These must all concur, and be agreeable to the word of God, in order to form what is comprehended under the idea of *Christian Education*.

Children are the proper subjects of discipline, before they are capable of receiving much instruction; and a system of discipline ought to commence as soon as ever they are able to discern between good and evil. This branch of education is of more consequence than parents in general are aware of. We shall see its importance if we consider the nature of true religion, and the ideas which a child forms in infancy of the authority of his parents.

True religion consists in choosing the will of God in preference to our own. His authority is absolute. It should silence all our perverse reasonings; and obtain from us an implicit obedience. And as a parent is to his child in God's stead, he ought to require from the child an entire submission to his authority.

A child naturally conceives the authority of his parent to be absolute; and if a proper discipline is maintained, this branch of education will be a handmaid to religion. Let the object be changed, and filial obedience becomes piety.

All the commands of a parent should be *reasonable;* and as the understanding of the child advances their reasonableness should be unfolded: but implicit submission must be enforced long before the reason of the command can be understood.

We may easily discover that children are perpetually endeavoring to break through the absolute authority of their parents. This is attempted with amazing sagacity even in early infancy. Children will sometimes disobey in the most trifling circumstances, in hope that the parent will not think it worth the trouble to persevere in requiring obedience. They will endeavor by some humorous trick to disarm the displeasure of a parent, when they see him serious in requiring obedience. They will seize the opportunity when the parent is engaged with company, or with some close employment, to evade obedience to a command which they know would be enforced if the parent was more at leisure to pay attention to their conduct. In these, and similar instances, parents should be upon their guard, and never suffer their children to break a known command by any device or artifice whatever.

That discipline may be effectual, it must be *steady*. A child will soon discover whether the commands of the parent depend upon his humor, or his principle. Commands urged merely because the parent is angry, will harden the heart of a child instead of producing a spirit of obedience. We too often see the authority of a parent directed by caprice. Alternate fits of indulgence and severity occupy, in too many instances, the greatest share of family government. Such conduct is completely destructive of Christian discipline.

Discipline must not only be steady, but *gentle*. Commands that appear to flow from love naturally dispose the child to obey. A child sees no hope of escaping from a system of discipline that seems to arise from the tenderness of a parent. The harshness of a command is generally more grievous to a child than the thing commanded. Displeasure in the parent should only be excited by wilful disobedience; and should rise in proportion to the contempt of authority.

When the understanding of a child is sufficiently matured, the Christian parent should show that in the commands which he gives, he himself is subject to a higher authority. If the conduct of a parent is formed upon this principle, he will be ready to grant indulgence where that is not inconsistent with the commands of God. And when a child is convinced, by the uniform conduct of the parent, that restraints are not the effect of caprice, or want of affection; discipline loses all its galling effects, and becomes truly subservient to holiness and happiness.

As soon as a child is capable of understanding the nature of God's law, religious instruction should keep pace with discipline. It must not, however, be confined to stated times, as in the ordinary branches of learning, but it must also occupy a considerable share in the common conversation of the parent. This is the method which divine wisdom has appointed for parental instruction. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. vi. 7.)

It is scarcely necessary to observe that children should first be taught the plainest truths of religion; which indeed they are capable of understanding at a very early period. They can comprehend, as well as the most acute philosopher, that God created all things; that he is in every place, though we cannot see him; that he sees all our actions, and knows all our thoughts; and that he will bring every work into judgment.

But the scheme of religious instruction must not rest here. The whole system of evangelical truth is not above the comprehension of children, if it be laid before them in plain language, and a familiar manner. The vehicle which conveys instruction to their minds in the most pleasing and impressive form, is the history of the Bible. The facts recorded in the books of the Old and New Testament are so striking, that we often see children extremely desirous of hearing them repeated, when a repetition of mere moral precepts would prove wearisome.

From this history the principal doctrines of Christianity may be collected, as they are therein exemplified. We see in the conduct of the Almighty toward his creatures, the most affecting instances of his power, his justice, and his mercy. In this history appears the original purity of man, and his apostacy from God. The degenerate state of the human heart is marked throughout the Bible in the strongest characters: and the necessity of holiness, in order to the enjoyment of God, is clearly displayed. The method whereby alone we can obtain pardon of sin, and be restored to the divine favor, is illustrated by the whole series of the Jewish economy, and the repeated details of our Saviour's sufferings. A parent, who is able to make a plain and judicious comment on these recorded facts, enjoys the surest means, through divine grace, of impressing evangelical truths upon the minds of his children.

A spiritual exposition of the moral law should always accompany the history of redemption, as an enlightened conscience must lead us to sincere self-condemnation, before the offers of mercy made in the Gospel can be truly valued and accepted.

The doctrines of Christianity, being all of a practical nature, requiring of us corresponding affections and conduct, the *practical application* should always attend the *system* of religion.

It is a prudent measure in parents to keep out of sight the various controversies which have unhappily taken place among the sincere disciples of Christ. The conduct of the great Creator and Governor of the world toward his creatures, though founded on *perfect* righteousness, is in many respects to us inscrutable. Yet through this cloud the goodness and grace of the Almighty shine forth with such bright beams as are sufficient to enlighten the understanding, and warm the heart, of every true believer.

Children should be taught to hear and read the word of God with the most profound reverence; and to be content with such knowledge as removes all doubt with respect to their own duty.

As God has been pleased to manifest himself to us in the person of Jesus Christ, the history of the Redeemer should be inculcated upon the minds of children in the most forcible manner. The discourses, the actions, and sufferings of Christ, should be impressed by a frequent and minute detail; nor should his present intercession for us ever be forgotten.

I have already observed that religious instruction ought to make a part of the familiar conversation of a Christian parent; yet the appropriation of certain seasons for this important work remains indispensably necessary. Among other invaluable benefits which the institution of the sabbath offers, that of affording the most suitable opportunity for private instruction is not the least. When we are detached in this sacred season, from worldly considerations and employments, the minds of parents and children, are then in the best state of preparation for giving and receiving the knowledge of those things that appertain to our salvation.

But at whatever time, and in whatever manner, religious instruction is given, the greatest care should be taken to impress such sentiments on the minds of children as are in exact conformity to the word of God. We are more apt to form such ideas of the Supreme Being as are dictated by self-love, than implicitly to receive the declarations of the Bible respecting the character of God. In this sacred book we have a history of the conduct of the Almighty toward his creatures, under a variety of circumstances, and from these historical facts, as well as from express declarations, our notions of the divine character should originate. It is of the utmost consequence that children should be taught to draw their ideas of God from the declarations and historical facts of the Bible, for without this foundation laid in the mind their whole system of religion must be erroneous.

With the scriptural character of God are intimately connected the purity of the divine law, the method of salvation by a Mediator, and the necessity of personal holiness. The instructions which are given to children should always keep those fundamental truths in view: for without a deep sense of these things, our knowledge must be superficial, and our service formal.

Children should be taught, as soon as they become capable of reflection, to attend to the workings of their own minds; that they may discover the deceitfulness of their hearts, and become thoroughly acquainted with their inbred corruption. Christ is precious to those only who know their own vileness; and the influences of the Holy Spirit will be earnestly sought by those alone, who are deeply conscious of their own depravity, and moral inability.

Christian education will still be imperfect, unless to pious instruction there be added the pious example of the parent. Children are acute in discovering any deviation from those precepts which are enforced upon them. They keep a watchful eye upon the conduct of their parents; and are glad to discover any thing that can prove an argument in favor of relaxation in their own obedience. On the contrary, a constant visible regard in the parent to the commands of God, which he is daily enforcing, tends to make the most powerful impression on the minds of his children, and to remove all doubt of the rectitude of the instructions which they receive.

I have already observed that one great benefit which we derive from the institution of the sabbath, is that of affording time for more ample instruction than can, in many situations, be obtained on the days of labor. I would here remark that a conscientious regard in the parent to the sacredness of this holy season, is of great importance in a system of religious education. Let all worldly and trifling conversation be avoided on this day, that the impressions made by the public or family exercises of religion may not be obliterated by a carelessness to improve the intervals of religious service.

Children are not ignorant of the truth of that divine aphorism, "Out of the abundance of the heart the mouth speaketh:" nor will they be easily persuaded that religious truths make deep impressions on the minds of their parents, when nothing is heard that can direct the mind to eternal objects, except at the stated hours of instruction. And as God has expressly forbidden us to *speak our own words* on the sabbath, an example of conformity to this gracious command should be shown by every master of a family, whose peculiar office it is to direct the subjects of discourse to those who are in his presence, and under his care.

The influence of example should make parents extremely cautious in the choice of companions for their children. With this view those schools should be chosen where pious example may be added to religious instruction and useful learning. It gives me pleasure, while on this subject, to be able to congratulate the friends of religion, that instructers may be found in this kingdom, in whom are combined the excellent qualities required in a Christian teacher.

The company to which children are introduced in other places should be such as shall have no tendency to make them slight the religious instruction of their parents and masters.

This great object should also be kept in view in the choice of situation for the trade or profession to which they are educated; as the highest interest of a child ought to have the first place in our regard. But my design is not to write a system of education, a subject too copious for an article in your miscellany, and too complex for my abilities. I wish merely to throw out a few hints in compliance with the request of your correspondent, and such as have been suggested by the experience of a parent.

I must not, however, conclude these hints without reminding the Christian parent, that to all his endeavors (be they ever so judicious) must be added constant prayer for the influences of the Holy Spirit, without which true religion will never be implanted in the minds of his children. Though Paul should plant, and Apollos water, without the influence of divine grace no fruits of righteousness will appear; for it is God that giveth the increase. But we have the strongest reason to hope for this blessing, while diligently, and with a humble dependence on his grace, we use the means which God hath appointed.

PRACTICAL.

From the Charleston Observer.

FAMILY RELIGION.

Family religion differs not from personal religion except that it is cherished, exhibited, and exerts its influence in family intercourse. The family is the seat of a strong influence. In this fact lies the importance of family religion. In this little empire there is a distinct and peculiar organization. Every member acts directly and permanently on all the others. The character of the family is formed in the aggregate by the individual character of all its members combined, and by the results of individual influence on others and the whole. But the nation is made up of families, who exert their influence again on the community at large, and the results of this influence in the aggregate forms the character of a whole people. National characteristics are again modified by commercial and political intercourse, and thus remotely but directly, the religious character of families acts strongly on the destinies of a world for time and for eternity. It needs but slight observation to convince us that the strongest influence felt in society proceeds from this well organized sect of moral power. It is the place where individual character receives its stamp in the season of moral and intellectual embryo, infancy and youth. It is an organization founded in nature, and completed without any artificial aids, always operative and always strong.

Family religion, in its forms, embraces those social devotions in which all its members are assembled at stated periods for religious worship, and in which the parents, the presiding officers of the household, impart religious instruction to their children, and those under their guardianship and influence. The responsibility, in these forms and in this influence, rests principally on the parents, who are the constituted head of the family, to advise in the arrangements of the family. It belongs to the mother to lay and execute her plans, so that it will be convenient for her children, and domestics, and domestic affairs to wait on the hour of prayer, and that the father busy and perhaps perplexed with his business abroad, may find no excuse nor temptations at home to omit this part of duty. It belongs to the father to arrange all his business so as to pay a strict regard to the maintenance of those solemn forms, so necessary to that religious education of his household, so salutary in their influence on his own soul. Family prayer is one of the forms of religion universally acknowledged by Christians as necessary to a creditable religious life. It must be maintained statedly, decently, perseveringly, perpetually. The man who neglects it "does his own soul an injury," and can hardly retain the confidence of others. The religious instruction of children is a solemn covenant duty, lying deeply connected with the spiritual welfare of those children. When the discharge of these duties is conscious, stated and serious, we have reason to expect the divine blessing, and we always find a salutary influence in the result on the tender minds, which wait on the example of their parents, guardians, and elders. The Christian parent who does not pray in his family, is not the man *there* he ought to be. I hardly dare to say all I think of him—but I will say, he is not the man *any where* which he ought to be. Is *he* a Christian?—"Let him examine himself, and so let him eat of that bread and drink of that cup."

To maintain the forms of religion in the family requires a constant vigilance and effort, added to the life and spirit of religion in the soul. Temptations to omit these forms will be encountered almost every morning and every evening. If the duties of the husband lie abroad, and are numerous, it will require no small effort to secure the administration of that justice, which he owes to the souls of his family. With the decline of family religion will almost certainly decline the warmth and vigor of personal religion in the members of the family. Would that we had less to regret and more to commend in the fidelity, fervor and perseverance of our Christian brethren, especially those of many cares, and, therefore, of greater responsibilities. But there are professors of religion, those who dare to go to the communion table, who live before their families without the forms of prayer. There are others, who will suffer trifling circumstances to exclude the morning and evening visits of the Saviour. The call of a friend, the interference of a stranger, a pressure of business will easily prevail against all the resolutions, and convictions, and necessities of the soul in its stated communion with God at the family altar. The children whose parents could by no means be induced to deny them their daily bread, are sent away from the paternal roof amid all the temptations of the world, without prayers.

How delightful is the aspect of a well regulated religious family! Look at it in itself. There is love and harmony. In this little circle the warm affections of each benevolent heart flow forth, mingle their influence and bless the bosoms where they are cherished. In the morning, they hold a religious meeting. They worship God together. They read his word, sing his praise, and call upon him in prayer. At evening, they meet again, and God is there, his authority is acknowledged, and his Spirit invoked. The spirit of piety pervades their actions and regulates all their intercourse. Calculate if you can its influence on society. The house of prayer is marked, honored and blessed. Its favored inhabitants are models of character, admired and respected. The influence of one altar of prayer raised in one family in a neighborhood is like a light in darkness. It shines not for itself alone. Its rays penetrate and spread over a circle around, diffusing far the light that cheers, and sanctifies, and saves—a nation may feel its influence, and eternity only can measure its blessings.

But if the light that is in us be darkness! Let the family, where a religious profession gives the expectation and involves the obligation of a religious character and influence, where the forms have been once established, its seals impressed in the public sacrament and institutions—let this family tear down its altar, and renounce its profession, and blot out its Christian name—how deep is that wound given to the Saviour "in the house of his friends!" how broad the shame! how cruel the injury here inflicted. Yet this is the guilt of that family, where the forms of religion, once adopted, are abandoned. The consequences cannot be calculated. They deeply stain the fountains of life, reach every child and every servant who wait on the father of the family for a blessing, and contribute all the force of their power to weaken the energies and blast the glory of the State. The seeds of union thus sown here, shall ripen in eternity. Deeply will that father lament his sins when it shall be too late perhaps to avoid their consequences. He shall eat of the fruit of them for ever and ever.

MISCELLANY.

PROSECUTIONS FOR BLASPHEMY.

Copied from the Christian Examiner for March, 1834.

A recent prosecution in this State for blasphemy, has excited a fresh interest on this great subject of toleration, which might ordinarily be numbered with the settled and hackneyed topics. We of this community have witnessed the melancholy, the heart-withering spectacle of an aged man, once a minister of the Gospel; of one who had passed far beyond the period of life when passion or vanity might be pleaded in palliation of infirmity; and whose hoary head might admonish him, that his remaining years were few,—called to answer to the tribunals of his country for blasphemous publications against the being and government of God, and the person and character of Jesus Christ, not more revolting for their profaneness than for their odious and indescribable obscenity. Of the enormity of offences of this nature it is impossible for any reflecting mind to entertain a doubt. That they are legitimate subjects for the interposition of the civil arm, is no less certain. It is not, let it be remembered, the holding of such opinions,—for that every man must answer to God and his own conscience,—but the malicious utterance and propagation of such opinions, that the law contemplates. It holds a man responsible, not for his principles, be they good or bad, true or false, but for his acts. And certainty within the whole range of human offences, we know of none, estimated by their influence upon society, more criminal in themselves, more deeply to be abhorred for their heartless malignity, and allowing less of our compassion for the offender. He, who, in the dark hour of temptation, sins against his own convictions, and yields himself to dishonesty, to intemperance, or any sensual excess, violates indeed the laws of God, and wounds his own soul. But the mischief of his iniquity may not reach far. He may wrong without intending to corrupt his neighbor; and possibly, even in settled habits of transgression, he pays some homage to truth and virtue by deploring the weakness of his moral principle, and by his acknowledgments of the shame. But the man that propagates infidelity, that treats with open insult things sacred, does what he can to corrupt the world. He labors to overthrow the barriers that protect society; to rob his fellow-creatures at once of their law and their hope. He, who for his hunger or his avarice plunders me of my wealth, still leaves me that, with which, if I be only faithful to myself, though having nothing I possess all things. The murderer, who takes my life still leaves unhurt my undying soul. He has no power, nor does he seek it, over that which is better than life. But he who undermines my faith in God, or in Christ, and my hope of immortality, takes from me my only effectual motives to virtue and restraints from sin, my solace in sorrow, and my peace in death. He leaves me without principle to the solicitations of every sin; he exposes me impotent and defenceless to the sins of others. Infidelity has no strength for the day of trial; no comfort for the night of sorrow; no spiritual gladness in the life that is, and no prospects for a life to come. It makes void the promises of God. It annuls that precious covenant of the widow,—"Thy Maker is thy husband, the Holy One is thy friend." From the orphan it takes the blessed assurance, "Doubtless thou art our father." And instead of those words of peace from a compassionate Saviour, "Let not your hearts be troubled; ye believe in God and ye believe in me," it leaves its miserable victims without hope and without God in the world.

Of the legality of such prosecutions, whatever diversity of opinion may be entertained of their expediency, there can be no question. In various instances within our own country, as well as in Great Britain, blasphemy and open insult of things sacred have been the subjects of exemplary punishment. Unhappily in England prosecutions of this class have been mingled with questions of party and political excitement; so that the indignation, that might justly have been felt against impiety, has been exchanged for sympathy with supposed suffering in the cause of liberty. By the highest judicial authorities in various parts of the United States, blasphemy has been adjudged and punished as an offence against the laws of the commonwealth. In an able article of a recent English journal, in which the writer undertakes to exhibit the "Relation of Christianity to civil government in the United States of America," several instances are adduced, in which such judgments have been pronounced. Among others is a case, which occurred in 1824, when the Supreme Court of Pennsylvania, upon an indictment for blasphemy, founded upon an act passed in 1700, thus decided:

"It has long been firmly settled, that blasphemy against the Deity generally, or an attack on the Christian religion indirectly, for the purpose of exposing its doctrines to ridicule and contempt, is indictable and punishable by law as a temporal offence." "Even if Christianity were not a part of the law of the Commonwealth, it is the popular religion of the country; an insult on which would be indictable, as directly tending to disturb the public peace. Christianity, general Christianity, is and always has been a part of the common law [of Pennsylvania]; not Christianity, founded upon any particular religious tenets, not Christianity, with an Established Church, but Christianity with liberty of conscience to all men."

"Again, no society can tolerate a wilful and despiteful attempt to subvert its religion, any more than it would to break down its laws, a general, malicious, and deliberate intent to overthrow Christianity, general Christianity. The species of offence may be classed under three general heads. 1. Denying the being and providence of God. 2. Contumelious reproaches of Jesus Christ; profane and malevolent scoffing at the Scriptures, or exposing any part of them to contempt or ridicule: and 3. Certain immoralities tending to subvert all religion and morality, which are the foundations of all governments. Without these restraints no free government could long exist. It is liberty run mad to declaim against the punishment of these offences, or to assert that the punishment is hostile to the spirit and genius of our government."

In the Supreme Court of New-York in 1811, on a trial for blasphemy, the Chief Justice said; "The authorities show, that blasphemy against God, contumelious reproaches and profane ridicule of Christ, or the holy Scriptures, which are equally treated as blasphemy, are offences punishable at common law, whether uttered by words or writings,—because they tend to corrupt the morals of the people, and to destroy good order." "Nothing could be more offensive to the virtuous part of the community, or more injurious to the tender morals of the young, than to declare such profanity lawful. It would go to confound all distinction between things sacred and profane. For, to use the words of one of the greatest oracles of human wisdom, Lord Bacon, 'Profane scoffing doth by little and little destroy the reverence of religion;'—and again, 'Two principal causes have I known of Atheism, curious controversies and *profane scoffing*.'"

Chancellor Kent, in the convention of New-York, assembled in 1821, to revise the constitution of that State, in defending a decision of the Supreme Court, which had been assailed as dangerous to liberty of conscience, said, "Such blasphemy is an outrage upon public decorum: and, if sanctioned by the tribunals of the country, would shock the moral sense of the country and degrade the character of a Christian people." "The law, as applied to correct such depravity, is the application of common reason and natural justice to the security of the peace and good order of society."

The former Vice-President of the United States, Tompkins, who presided in that convention, expressed the same opinions. "The law does not undertake to uphold any particular sect; but it does interpose and rightfully, as the guardian of public morals, to suppress those outrages on public opinion and public feeling, which would reduce the community to a state of barbarism, corrupt its purity, and debase its mind."

And, finally, our own Chief-Justice Parsons, in one of his ablest and most elaborate decisions in an ecclesiastical case, declares;

"Our law certainly provides for the punishment of many breaches of the law of Christianity,—not for the purpose of propping up the Christian religion, but because those breaches are offences against the laws of the State; because they corrupt the morals of the people, and destroy good order."

It is evident, therefore, that the wilful teaching or publishing of blasphemy or obscenity is "an iniquity to be punished by the judges," not as an offence against God, who vindicates his own laws, but as revolting to the moral feelings and injurious to the order of society. And we rejoice that there is a majesty in the law to brand with its own peculiar and indelible stigma such offences, and to compel them who acknowledge no other power, not even the God that made them, to do her homage. Yet it were to be wished, that the expediency or ultimate benefits of such prosecutions were as unquestionable as their legality. In England, as we have seen, such prosecutions have so often been mingled with charges of a libellous or seditious character,—in the case of Thomas Paine in 1793, and more recently of Carlile,—that they had little other effect than to give notoriety to the publications, and to unite the abettors of infidelity with the partisans of liberty in sympathy with the offender, as well as in hostility to the government. Even in our own country it is to be feared, that crude notions of freedom; the sympathy naturally felt for almost any criminal suffering under his punishment, however just; the bad eminence given to the reviler of religion by the very disgrace he suffers; the curiosity excited toward his publications even in honest and religious minds; and the various bad passions, easily put in motion on such occasions by the unprincipled in the name and under the pretence of liberty,—these and other causes may defeat the benefits of such prosecutions, or make them positively injurious. Before they can work all the good intended, men must be taught, that liberty of conscience is not the liberty to do wrong, but exemption from compulsion to think right; that the law permits to no man the use of his liberty to the injury of the rights of others. And it speaks here with the authority of the Gospel of Christ, which teaches us that true liberty is in the service of God and men; which in conferring the most glorious freedom, demands, that we employ it not as a cloak of maliciousness, but as the servants of God. It inseparably connects the privilege of personal freedom with the strictest regard to social obligations. "Ye have been called to liberty," says the Apostle; "only use not your liberty for an occasion to the flesh, but by love serve one another."

We are aware, that the subject to which we have adverted is one of difficulty, and we have approached it with diffidence, knowing the diversity of sentiment among considerate and religious men. It might be wished that all prosecutions for blasphemy, and especially for obscenity, which is vileness without a shadow of excuse, might be effectual to the terror of the evil doer. The man who reviles the religion of his country, and offends against the decencies of society, though he might scorn the sentence of a spiritual tribunal, and defy the judgment of his God, ought to quail under the inflictions of law, whose glory it is, that, "while the least shall feel her care, neither the greatest nor the worst shall be exempted from her power." Yet there are other guards for truth and virtue than mere law. Public opinion of itself can rebuke even to withering; and for the cause of religion we have no fear. It is the cause of God. However doubtful or inadequate may be the protection of legal sanctions, his faithfulness and omnipotence are its support. He has laid its foundations broad and deep in the soul of man, in his wants, his sorrows, and sins; and every attempt to assail it has only revealed more fully its matchless glory, its everlasting truth, its divine and exhaustless consolations.

SUNDAY SCHOOLS.

APPENDIX

To the Seventeenth Annual Report of the Board of Managers of the New-York Protestant Episcopal Sunday School Society — being Extracts from the Reports of the several Superintendents.

(*Continued from p.* 642.)

ST. LUKE'S CHURCH SCHOOLS.

The library contains 1560 books and tracts, consisting of 440 bound volumes in 18mo, 500 stitched tracts in 12mo, 370 do. in 18mo, and 250 do. in 32mo. The books are arranged in cases, each containing ten copies of the *same work*. These are taken from the library by the teachers *only*, who distribute in their respective classes, and are responsible to the Librarian. The book read during the week is made the subject of examination the following Sunday afternoon, a portion of time being assigned for this purpose by the System of Instruction. In this exercise it is expected that the teachers will make such explanations as may be necessary, and that they will be particularly careful to aid their scholars in drawing from the book the *lesson* it was designed to convey. No application for a loan from the library may be made, unless the *entire set* previously granted shall have been returned.

This plan of distributing, we believe, after a fair trial, to be the best that has yet been devised for a large school, if not for all. Among the advantages attending it are the following. The *labor* (which, in a school having an average attendance of 180, would be too much for an individual) is so divided as to be burdensome to none. The *preservation* of the library, no easy task under the old plan, is, by the one now under consideration, with little difficulty secured. The *selection* of books to be read, which is made the business of the teacher, may be expected to be more suitable than if left to the choice of the scholar, or to one less intimately acquainted with his proficiency or requirements. And last, but not least, an opportunity is afforded of impressing upon the child the *lesson*, which, in his eagerness to grasp the *story*, he may have entirely overlooked.

By a regulation of the school it is made the duty of every teacher to visit each scholar committed to his or her care at least once per month. In addition to this, two visiters have been employed during a part of the year, in looking after absentees during school-hours. The latter course tends greatly to promote regularity of attendance; but we consider that the former cannot be dispensed with without serious detriment to the interests of a Sunday School. Where the duty has been faithfully performed, the report of the fact is usually accompanied by an expression, on the part of the teacher, of increased gratification and encouragement. Certain it is that in no way can so great an influence be acquired over a scholar as in this, as is shown by the circumstance that the most successful teachers are, generally speaking, those who regularly visit the objects of their care. Instances might be given, which have fallen under our observation, where opportunities of much usefulness have, by God's blessing, been laid open, and where difficulties, apparently insurmountable, have, by the same blessing, been entirely removed, on the employment of this important means of advancing the cause which Sunday Schools are intended to promote.

Among the circumstances of interest which might be communicated are the following:

We have among us one who now holds the rank of a teacher and communicant, who can trace his first religious impressions to instructions received in our Sunday School, and those from the lips of one who has since been numbered with the dead.

Two scholars are at present enjoying the advantages of a liberal education, with a view to preparation for the holy ministry.

SEMINARY SCHOOL,

Held in the Basement Story of St. Peter's Chapel.

It is presumed to be generally known, that for some years past the students of the Seminary have been actively engaged in the labors of Sunday School instruction. Placed by the hand of Providence in a destitute part of the city, peopled to a great extent by the sons and daughters of want and wretchedness—themselves almost the only disciples of Jesus within its boundaries who were capable of doing any thing for the spiritual and eternal benefit of its inhabitants, they have recognised the obligation resting upon them to render their residence there a blessing to those who had thus providentially been brought within the sphere of their influence. To this end they established a Sunday School that they might bring themselves into contact with the children, and thence extend their efforts to the parents of the neighborhood. In the labors which have devolved upon them, in consequence of their connexion with this school, they have found an appropriate preparation for the wider sphere of usefulness in which they hope to spend the ensuing years of their after life; and while thus benefitting themselves, they have been happy in the reflection that a spiritual nursery was here established, where young Christians might be trained up in the fear of God, who in coming years should kneel at the altar of the now infant Church of St. Peter's, and by their holy lives encourage and crown the labors of its ministers, under whose pastoral care they would be led onward in the path of holiness.

With this delightful hope they have been induced "to go out into the highways and hedges, and constrain them to come in." In the use of every proper means, they have endeavored to acquire and maintain an influence over the hearts of their youthful charge, to save them from the example of those around them, by which they would have learned too soon to lisp the alphabet and speak the language of vice and irreligion—to persuade them to revere the Bible, to observe the Sabbath, above all to receive the "Friend of children," even He who once "took them up in his arms and blessed them," to receive Him as their example for time, their Saviour for eternity.

During the year preceding the last report, our school had attained an unexampled degree of prosperity, in the number of those who were brought within reach of its salutary influence, as well as the spirit of those whose privilege it was to conduct its operations. While referring to that period of its history, it would be unjust to refrain from giving all praise to the zealous student who at that time superintended its concerns and promoted its interests. He continued at its head until the last moment of his seminary course; and then departed to a distant State, to enter upon a higher and more important ministry, not without leaving in the hearts of those over whom and among whom he labored, an enduring record of distinguished faithfulness.

It devolves upon its present Superintendent to report more particularly of its condition during the months which have elapsed since the last Anniversary. Those who have found themselves interested by the reports of former years, and who have heard of the increased number of those who have resorted to our Seminary during the present term, will expect to find a proportional increase in the number of our scholars, and the results of our labors. It is due to the Institution to which we belong to explain the reason why such an increase has not been made, and further, to show that though our numbers have been enlarged, our efforts (as a body of Christians) have *not* been relaxed.

At the commencement of our term in October last, our numbers were obviously more than sufficient for the fullest supply of a single school and a single neighborhood. In former years, from the paucity of our numbers, our attention had been exclusively devoted to our own school; and very few had felt themselves at liberty to abandon it for any other *established* school, and those few under peculiar circumstances of local attraction. But now, conscious of their added strength, they began to look abroad upon the desolation of other portions of the city, in some of which were schools already established, but perishing for want of competent teachers; and others of which seemed to have altogether escaped Christian observation, and remained destitute of Christian effort. Several associations of students were gradually formed, and by them schools have been established in four different locations, and several already established have been materially aided by their assistance. One of the newly established schools has been brought into connexion with our own, under the direction of the Seminary Sunday School. The others, it has been deemed most expedient by those who formed them, to preserve separate. So great has been the destitution presented to the notice of those who have thus undertaken to investigate the wants of other neighborhoods, and so pressing the request for supply of further aid, that a large proportion of those who became connected with our school, felt it their duty to leave it for other fields still *more* destitute. One by one they have departed, until, instead of twenty-seven students laboring with us, as in former years, we have only nineteen left to co-operate. Their departure too, from time to time, has caused a constant fluctuation in our school, and diminution in our numbers. Other schools have been sustained and blest by their accession, but with us the bond of interest which was fast forming between teacher and scholar, has been suddenly broken, and whole classes have been scattered and irrecoverably lost. We hope and believe much and extensive and permanent good to the general cause of Sunday Schools will be found to have resulted; yet we cannot help lamenting the temporary injury which our individual school has sustained, in consequence of this enlargement of the sphere of effort.

The summer vacation of the Seminary was attended by the usual dispersion of the students, though circumstances enabled the Superintendent and two others to remain during almost the whole time. We began therefore with brighter prospects than in any previous year. But since that time other schools (under the auspices of other denominations) have been established in our immediate neighborhood, and vied with us in zeal for the diffusion of what they believe to be the truth as it is in Jesus. Many of the children, whose parents attended their places of worship, and who had resorted to our school for want of another more nearly accordant with their own views, have left us. Although in many cases they have been found to be so attached to their teachers and their school, as to be unwilling to leave it, in spite of every temptation to lure them away.

These adverse circumstances considered, it may not perhaps be surprising if the present year's report should exhibit a diminished number of scholars in comparison with that of the previous year.

We may mention here the means which have been collected and the efforts made for the supply of the temporally poor and destitute. Many have been the objects of mercy presented during the winter months, and especially under the distress occasioned by an extensive fire. And many have been the opportunities thus afforded of proving to a prejudiced world that our religion breathes a spirit of *active* benevolence. We *hope* that these opportunities have not been presented in vain, and we have rejoiced to know that the relief which has been afforded, has established for our Seminary an enviable character in the neighborhood of its location. "Why do you come *here?*" was the question proposed to a wretched applicant at our door. "They told me good people lived here," said she. We rejoice to know that such is the testimony which strangers bear concerning us, not because it is the praise of man we gain, but for the privilege of being permitted in any measure to do honor to our love-producing "faith"—thus show forth the praises of Him who hath called us out of darkness into the marvellous light of his blessed Gospel.

With much pleasure do we notice the indefatigable kindness of an association of fifteen ladies, chiefly teachers in our Sunday School, who have devoted no small portion of their time and means in providing and preparing clothes for the destitute children, by which large numbers have been enabled to participate in the privileges of Sunday School instruction. The Mite Society noticed in the reports of several years past, is but another mode of accomplishing the same purpose, deriving its means from a different source, employed in a different way, yet instrumental to the same end. The warmest thanks of the Seminary Sunday School are deserved and accorded. Without their co-operation we could have done comparatively nothing.

Let not the objection be heard, that we forget the "one thing needful," while we attend to the clothing of the body. There is no necessary rivalry between them. In due subordination the one advances the other. They coexisted in sweetest harmony in the labors of that life of mercy which is set forth for our example. The object of our Saviour's mission was emphatically to seek and save the lost *souls* of man. Yet he often stopped by the wayside to relieve from *temporal* wants and administer to *temporal* wo. And if we would spread the religion, we must exhibit the *Spirit* of our Lord and Master.

And now, in concluding this report, we would commend our labors, with those for whom we labor, to the blessing of our heavenly Father. We are conscious that we have not come up to the measure of our privileges and responsibilities, as teachers of babes in the school of Christ. Our object has simply been to explain the way of salvation opened to us all by the blood of Jesus, and to persuade the little ones in our care to become from their infancy His disciples, that whether they live or die, they may be made lambs of his flock, "sheep of his eternal fold."

As regards the earnestness of our persuasions and the faithfulness of our labors; as regards, too, the success we *have* met with, we would give all the praise to God, if any good has been done, and take all the shame to ourselves that no more has been accomplished.

The Superintendent especially feels that upon him rests its chief responsibility. He assumed the duties of his station with unfeigned reluctance, and is conscious of having discharged them in much weakness. The disclosures of the great day can alone determine the measure of his faithfulness. For himself, as well as in behalf of those with whom he labors, he would desire, that at that great day they may all be numbered among the happy band, of whom it shall be said, "They brought young children to Jesus."

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—Having now, as I trust, proved the primitive chaotic state of our globe, and that the periods spoken of in the first chapter of Genesis, under the name of days, *might*, consistently with the narrative, have been of indefinite extent; I now proceed to inquire whether the discoveries of science require such an extension of those periods.

The necessity, if not the propriety of such a question is often arraigned by the inquiry, "Why it was as easy for God to create the world *in six natural days*, as to occupy as many long periods in the performance of it?" To such a question I would briefly reply, that our inquiry relates to what God *has done*, not what he *could do;* or that such was not the will of the Deity: also, that we are not to search for hidden causes to explain a phenomenon, when known ones are sufficient to produce the effect; nor are we to consider that *miraculous* which can be accounted for by the laws of nature; agreeably to the words of Horace,—

> "Nec Deus intersit, nisi dignus vindice nodus
> Inciderit." *Ars. Poet.* 191.

A concise statement of some of the principal facts which the geologists of the present day consider *proved*, will enable us to form some judgment of the inferences to be drawn from science; and I shall endeavor to quote from the more recent authors in this, as in every other science; a rule, to which Mr. Fairholme seems to have paid little or no attention; and since he has seen fit to oppose his *single dictum* against the opinion of such men as Baron Cuvier and Professor Buckland, I shall generally take no notice of his *assertions* against the positions I lay down as proved, but wait for him to show cause why such men are not entitled to belief. To save the trouble of reference on each position, I will give a list of the authors which I quote, and on which I principally rely to prove my positions.

Bakewell's *Introduction to Geology*, 3d and 4th English editions, 1828 and 1833. 1st American edition containing Prof. Silliman's *Outlines of Geological Lectures in Yale College*, 1829; 2d American edition containing Prof. Silliman's *Consistency of Geology with Sacred History*, 1833. Cooper's *Connexion of Geology with the Pentateuch*, 1833. Dr. Lu Bache's *Geological Manual*, 1832. Phillips and Conybeare's *Geology of England and Wales*. Mantell's *Geology of the South-east of England*, 1833. Prof. Buckland's *Reliquae Diluvanae*. Paulett Scrope *On Volcanoes*, 1825. Cordier *On the Temperature of the Interior of the Earth*, 1829. Baron Cuvier's *Theory of the Earth*, and his *Revolutions on the Surface of the Globe*. Journal of Science and the Arts. It is not to be expected that every point I state can be proved from each of these works, but my statements comprise some of the principal facts, which the evidence, as detailed by those authors, compels us to believe. Those who wish to see the case stated at full length on the other side, will do well to consult Ure's *New System of Geology*, Penn's *Mineral and Mosaical Geologies*, Higgins' *Mosaic and Mineral Geologies*, Comstock's *Geology*, and Fairholme's *Geology of Scripture*.

1. Geologists, on account of the peculiar character and relative situation of different rocks, have divided them into classes usually denominated primitive, transition, secondary, tertiary, diluvial, and alluvial.

2. Other classifications have been made; the most important of which divides the secondary into the carboniferous group, red sand stone group, volitic group, and cretaceous group.

3. The primitive, or lowest rocks which man has examined, contain no remains of plants or animals, and present somewhat of a crystalline structure, but apparently from an igneous, rather than an aqueous fluid.

4. The transition rocks, which rest on some of the primitive, are composed of fragments of the same, in size, varying from the minutest particle to huge blocks.

Organic remains are found in these rocks, though not in abundance. About 300 species of plants and animals have been identified. The animals are *all* marine, and mostly of the lowest orders of creation.

5. The secondary rocks are mostly composed of the same materials as the primitive and transition, but they present no appearances of crystallization, and are generally homogeneous in their structure.

6. The carboniferous group, the lowest division of the secondary, containing the coal fields, whence its name, contains about 230 species of plants which have been identified, and the rock containing it has about 270 species of animals, all marine.

7. The red sand stone group contains fewer remains than the rocks immediately below it. It has about 50 species of plants and animals.

8. The volitic group abounds in the remains of animal and vegetable life, presenting near *a thousand species* of both.

9. The cretaceous group contains about 680 species of organic remains.

10. In the tertiary are found the first remains of land mammalia, unless the *didilphis bucklandi* found in Stonefield slate, in the volitic group, be an exception.

11. The first HUMAN REMAINS are found in the *diluvian and alluvian*, and NO INSTANCE *of a human bone, imbedded in any ancient rock*, HAS EVER BEEN PRODUCED.

12. Among the organic remains of animals above *one hundred and fifty distinct genera* have been found, about *fifty of which are not known now to exist.*

13. The resemblance between existing genera and those found in a fossil state, decreases as we descend in the series of rocks.

14. The fossil remains of *northern latitudes* are the productions of a *tropical clime.*

15. The marine *animals found in a fossil state* LIVED *and* DIED IN A TRANQUIL SEA.

16. The transition, secondary and tertiary rocks are mostly deposites from some sea or ocean, though they occasionally present instances of fluviatile and lucustrine formations.

17. They were deposited in a horizontal position, and have since been broken up.

18. The primitive rocks, when they appear on the surface, are always highly inclined, and often nearly vertical.

19. Granite is the rock on which the others usually, but not always rest. It is sometimes found in the secondary.

20. The conglomerates, or pudding stones, are composed of water-worn pebbles, cemented together.

21. The causes which have produced the different rocks *have not acted uniformly or constantly.*

22. *The earth possesses some source of heat* INDEPENDENT OF THE SUN'S RAYS.

23. *And this heat increases rapidly, as we descend into the earth.*

24. And is probably connected with volcanic action.

25. Volcanoes and earthquakes owe their origin to the same cause.

26. *Some volcanoes at least* have a subterranean communication.

27. They are much less numerous than formerly.

28. And act less powerfully.

29. *They are situated beneath the primitive rocks.*

30. And cause the crust of the earth, WHICH IS FLEXIBLE, to *vibrate* during an earthquake.

31. *Volcanic foci* are at great depths below the surface of the earth.

32. *Modern lavas*, and ancient *trap rock*, owe their origin to the same cause.

33. And are both of igneous origin.

34. Trap, in a state of fusion, has been protruded *from beneath* into the fissures of other rocks.

35. And in many cases fused the rock through which it was protruded, at the point of contact.

36. The force exerted by some of the known volcanoes is more than equal to TWO THOUSAND ATMOSPHERES at the surface of the earth.

37. Granite sometimes passes into sienite and porphyry, and *in one instance into trap.*

38. And probably is of igneous origin.

39. The substances of earths and rocks are *metalic oxides.*

The conclusions to be drawn from these facts are,—

1. The materials which now compose the crust were at some former period in a commingled state.

2. That *fire* and *water* have been the agents in reducing them to form and shape.

3. That it must have required a great length of time to produce that result.

4. That the earth has undergone *numerous* and tremendous revolutions which entombed the then inhabitants of the globe.

5. That *marine animals and plants* existed for ages before *land animals* were the inhabitants of the globe.

6. That *land animals* existed for a long period before the creation *of man.*

7. And therefore *the discoveries of science* CANNOT BE RECONCILED WITH THE MOSAIC ACCOUNT OF THE CREATION, *without an extension of the periods then called "days," beyond the time of our present natural day.*

These conclusions preclude the inquiry whether all this might not have been accomplished between the creation of man, and the Noachian deluge, but if it did not such an assumption is at war with the whole series of facts, and to attribute the formation of the *coal measures* to that era, is to draw conclusions against both *fact* and *probability;* and Mr. Fairholme's statement, (p. 140,) that the trunks of trees often pass through several strata of coal, and of the rock between them, inasmuch as it is at variance with the statements of scientific men, cannot be *credited* without confirmation. But if it were so, his inference could not be admitted, for *no possible reason can be assigned*, why, if the whole suit of secondary rocks were formed at that deluge, no bones of land mammalia are found in a fossil state in those rocks, since by the supposition, such animals had existed on earth more than sixteen centuries. And again, if the tertiary rocks also were formed at that time, no plausible reason can be given why the *bones of man* do not occur imbedded in those rocks, along with the land mammalia, as by the supposition they had existed contemporaneously for more than 1600 years. But if this were not the case, a *single fact*, though it might be sufficient to destroy an old theory would not justify the formation of a new one.

The fact therefore that no instance ever has been produced of a human bone imbedded in a rock unless of recent formation, is the strongest proof the nature of the case admits of that man did not inhabit the earth, until after the formation of the tertiary rocks.

The inference from these positions is not, as has sometimes erroneously been supposed, that geologists believe that *the earth created itself*, or that they believe in a *creation* by the *laws of nature*, or in a *creation by secondary causes;* for the first supposes matter *active*, while they regard it only as *passive*, and though they believe that the laws of nature, or secondary causes, may operate upon matter or beings already in existence, though they may be used as instruments or agents in the arrangements or modification of existing materials; yet such modifications or arrangements cannot be called *creations* in the proper sense of the term.

The *first* formation of plants or animals from preexistent matter, was properly a creation, because to constitute either a plant or an animal a new property, *the living principle* was to be added; but the subsidence of matter held in solution or suspension in a liquid, or the change of a fluid to a solid, or contrariwise, cannot so be called. A mere change of form, or mode of existence, is not therefore a *creation* while the substance remains subject to the same laws, and there can be no creation without the addition of some new principle.

But, admitting the force of this reasoning, it is still further objected, that "such a conclusion is derogatory to the character of God."

This objection is based on an assumption, false in two particulars. For first, it assumes what is not proved, that it is derogatory to the character of an Almighty Being to make use of instruments, or *second causes*, as they are denominated by us.

But second, that this is not the case is evident when we recollect that God himself is the author of the secondary cause; and surely it cannot be derogatory to the character of that Being who created matter, to suppose that he ordained laws by which it was to be governed, as we know it in fact is. Thus, the fall of a stone which has been thrown into the air, is said to be produced by attraction or gravitation, and we see nothing *miraculous* in it, nothing derogatory to the character of an Almighty Being; nor can I see any thing more miraculous, or more derogatory to the character of such a Being, in the subsidence of matter from the primeval chaotic mass of earth and waters, or the breaking up of a crust thus formed by the force of vast internal fires, than in the fall of a stone, or an eruption of a volcano; but on the contrary, I see in them the operation of the same laws, on a scale which strongly reminds me of the *omnipotence* of that Being who established them. Such laws are, in the philosophical sense of the word, the *immediate* cause of those phenomena, but when we speak in reference to the existence of those laws, we view the laws as secondary to their Maker; and hence the laws of nature, though commonly said to be the immediate cause of the phenomenon they present, are in reference to the Deity, but secondary causes.

But it is not the physical world only that is governed through secondary causes, the moral world is a system of instruments and means. No man who believes in a God, can doubt his ability to spread the Gospel, or convert the world without the instrumentality of man; but yet, though eighteen centuries have elapsed since the publication of the Gospel of salvation, yet the remote corners of the earth have been compelled to wait the snail-like progress of human discovery and human enterprise, before they were permitted to hear the glad tidings of a Saviour slain. If, then, a God of *mercy* and of *justice*, a Being of the *purest benevolence*, in a case of such infinite importance to millions of his creatures, has seen fit to make use of frail and fickle man, *a secondary cause*, in its lowest sense, who shall dare to say that it is derogatory to the character of that Being to make use of secondary causes in the arrangement of the materials which compose the crust of our globe?

I have made my assertions in regard *to human fossil bones*, with a knowledge of and in full view of all that Penn and after him Fairholme have said on the subject; and I have used the term "crust," notwithstanding Mr. F.'s objection to it, (p. 42, in note,) and I am no more able to see why the term, when applied to the earth, "would seem to imply a mere outer shell, covering a hollow interior," than it implies the same when applied to the exterior of a *loaf of bread.*

Such, then, is the inference from all the foregoing that the discoveries of science, and the Mosaic account, both lead us to believe the primeval unorganized state of our globe; and science demands, and the Mosaic account admits the claim, of an extension of the periods of creation, much beyond the extent of a natural day.

I believe I have now fairly met the questions proposed by "Indagator;" but whether they are fully answered, I leave to those qualified to judge to decide. I now take leave of the subject for the present, but may perhaps resume it so far as to examine the positions of Mr. F. in relation to the situation of Paradise, and the question, whether the world is now in its general features near what it was at the creation of man. Philo.

For the Churchman.

THE SUNDAY SCHOOL VISITER.

The proposed issual, by the Episcopal Sunday School Union, of a monthly paper devoted to the interest of religious instruction, is a measure of some importance. It ought to be regarded with feelings of joy by every true friend of the rising generation, and especially by those of our own household of faith. It is a step small in itself, yet if properly conducted, will be productive of lasting influence. The prosperity of the Union is in a great degree identified with that of the proposed publication. True, this institution is firmly established in popular estimation, and its utility too long tested, to allow of its ultimate failure. As its principles and operations become better and more extensively known, its means and field of usefulness will be greatly enlarged. Such institutions depend almost entirely for support on the diffusion of information. When such a noble charity is presented to public view in all the clearness of truth, arrayed in the brightness of Christian principles, admiring friends and supporters will be raised up on every side. But if left to grope its way unknown and unbefriended, it may indeed do good in its own contracted borders, but never will its sphere of usefulness be enlarged to an extent commensurate with the demand. Thus it is with our Sunday School Union. It is going forward without ostentation, and is the means of great and abiding good. Its perennial influence is felt over an extensive section of our Church. But who are benefited by it? Those who are already sufficiently acquainted with its principles to appreciate its merits. But many are debarred its benefits, and why? Not from inclination, but from ignorance. It would be a gross insult upon the intelligence of our communion, to say that congregations exist within our borders who have never heard of the existence of such an institution. But facts will warrant the assertion, that many individuals, churches, yea, sections of the country, are not acquainted with its true principles and modes of operation, its publications and demands on public patronage. This is an evil of great magnitude, and seriously retards its prosperous advance. It must be removed before the Union can exert that commanding and salutary influence over the rising generation, that so justly belongs to such a beneficent association. But how can it be done? Every publication that it issues, is calculated to do its part in removing the veil of ignorance from the community. But the existence and merits of these must first be made known. There is no other means of doing this, except through the medium of a periodical devoted exclusively to Sunday School interests and religious instruction. There is a paper wanted, adapted to circulation among teachers and friends of religious education, which they may call their own,—to which they may look with interest for matter congenial and suitable to their calling. There is a periodical wanted as the especial organ of the Sunday School Union, in which its claims may be fairly enforced, its publications reviewed, and by which information connected with its operations may be generally diffused. Until such is the case, the effective organization of the Union is not complete. Such a publication the Executive Committee propose to issue; they *propose* such a step; it rests with the friends of religious education within our Church to say, whether it shall *actually be done?* It *can* be done, and if promptly undertaken, *will* be done. The names of one thousand subscribers are required before the work will be commenced. The Executive Committee does not think proper to employ *hired agents* to secure subscribers. It is not my present purpose to discuss this policy. But in the absence of such a measure, one thing is certain; if the assigned number of subscribers are secured, it must be by a combined movement of friends to the cause, conducted by individual enterprise. Every individual is interested, and especially superintendents and clergymen. In naming these individual classes, it is not my intention to address them in the proud language of dictatorial authority, but simply to remind them, that there is an influence attached to their respective stations, that might be profitably exerted in the present undertaking. To them we humble teachers look up for guidance and direction.

W. X.

For the Churchman.

Mr. Editor,—May I be permitted to ask your answer to the following questions:—Is it advisable for a clergyman when he gives out the Psalm or Hymn during divine service on Sundays, in our city churches, to recite the whole portion selected to be sung? Is not our service sufficiently long without such addition to it?

Yours, &c., Old Trinity.

Though we must not tempt God in the *neglect* of means, yet we must trust God in the want of means.

THE CHURCHMAN.

SATURDAY, APRIL 26, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATIONS IN THIS CITY.

Fourth Sunday after Easter, April 27, Ascension Church.

Bishop Onderdonk proposes visiting the churches on Long Island, in the months of April and May, as follows:—

Monday, April 28, Hallet's Cove; 29, Newtown; 30, Flushing; Festival of St. Philip and St. James, May 1, Little Neck; 2, Cow Neck; 3, Glenn Cove; Fifth Sunday after Easter, 4, Cold Spring, A. M., Huntington, 4, P. M.; Tuesday, 6, Setauket; Ascension Day, Thursday, 8, Islip; Saturday, 10, Hempstead; Sunday after Ascension, 11, Jamaica.

Other appointments for May and June:—

Whitsunday, May 18, P. M., All Saints' Church, New-York; Whitsun-Tuesday, May 20, Greenburgh; 21, Phillipsburgh; 22, Tuckahoe.

Trinity Sunday, May 25, St. John's Church, Brooklyn; Wednesday, May 28, St. Peter's Church, Albany; 29, St. Paul's Church, Albany; Saturday, 31, Hudson.

First Sunday after Trinity, June 1, Catskill; Tuesday, 3, Redhook; 4, Hyde Park; 5, Poughkeepsie; 6, Lithgow.

Second Sunday after Trinity, June 8, Wappinger's Creek, A. M., Fishkill, 4, P. M.; Tuesday, 10, Phillipstown; Festival of St. Barnabus, 11, Peekskill; 12, Singsing.

Fourth Sunday after Trinity, June 22, St. Mary's Church, New-York.

Bishop Brownell's Visitation.—The Right Rev. Bishop Brownell purposes, by Divine permission, to visit the following parishes in the Diocese of Connecticut, during the month of May; for the purpose of administering the holy rite of confirmation, and performing such other Episcopal offices as may be desired.

May 1—The Bishop will be at New-Haven, where he will meet the Trustees of Cheshire Academy at 10 o'clock A. M., and the Standing Committee of the Diocese at 4, P. M.; 2, at Southport, at 3, P. M.

May 4—At Standford; 5, at Greenwich, (consecration of the Church,) at 3, P. M.; 6, at New Canaan, (consecration of the Church,) at 3, P. M.; 7 and 8, at Norwalk; 9, at Saugatuck, (laying the corner-stone of a Church,) at 3, P. M.; 10, Wilton, 11, A. M.

May 11—At Ridgefield; 13, Danbury, 3, P. M.; 14, Brookfield, 3, P. M.; 15, New-Milford, 3, P. M.; 16, Washington, 3, P. M.; 17, New-Preston, 11, A. M.

May 18—At Kent; 20, Salisbury, 3, P. M.; 21 and 22, Sharon.

N. B.—During the Bishop's visit to Norwalk, on the 7th and 8th of May, he will be happy to meet the Clergy of the county of Fairfield, in *convocation*, with such other clergy as may find it convenient to attend. During his visit to Sharon, on the 21st and 22d of May, a similar *convocation* of the Clergy of Litchfield county will be held.

Roman Catholic.—The Catholic Herald complains, with much feeling, of the Presbyterian for applying to his faith the terms Romanism, Popery, &c., with the corresponding ones to its adherents of Romanist, Papist, &c., and withholding the names by which they wish to be designated. We have no wish to interfere between these journals, but as we too are obnoxious to the same censure—if censure it be—we may be allowed to embrace the opportunity of proposing one or two queries to the Herald. What is meant by the phrase, the Roman Catholic Church? We all agree that Catholicism is justly predicated of the Church of Christ; and the *Roman Catholic Church* may mean that branch of the Catholic Church which has the seat of its authority at Rome, and which is distinguished from other branches of the Catholic Church by the doctrines of Papal pre-eminence, transubstantiation, &c. &c. The phrase not only *may* mean this, but cannot, in fact, without a violation of grammatical accuracy have any other meaning; for as there is but one Catholic Church, *Roman* cannot be used to distinguish it from another; and as Catholic means universal, *Roman*, in any other view than that above mentioned, only serves to involve in the phrase a contradiction of terms. And if the phrase be generally understood in this simple and unoffensive import there can be no objection to conceding the use of it; and if the Editor of the Herald will assure us that such is the understanding of the phrase, *that* would go far—we cannot say it would be decisive—toward inclining us to adopt it. But the Editor of the Herald must be aware that a different sense is generally attached to the phrase. It is understood to imply that the Church of Rome and the Church of Christ are identical—and that no body of Christians not in connexion with the Church of Rome, is a branch of the Catholic or universal Church of Christ. Now for those who believe that baptism is the rite of initiation into the Church of Christ, and who, knowing that they have been baptized, regard themselves consequently as members of the Church of Christ, and who at the same time believe that the Church of Rome is but a portion, and a very corrupt portion, of the Church of Christ—for such persons to concede to the Romish Church a title which arrogates a monopoly of Catholicism and Churchmanship would be in violation of conscience and common sense. For then the purest portions of the Church of Christ, whether in ancient times, as the Churches of Jerusalem, Antioch, Carthage, &c., or in modern times as the Greek Church, &c., whether constituted on the Presbyterian, Congregational or Episcopal model, are proved, by the charm of one small phrase, to be dissevered from the Church of Christ, and to be in effect, if not *totidem verbis*, no Churches at all.

Protestants certainly, even if they were not, as they are, deterred by scruples of conscience, cannot be so egregiously silly as to use and allow the correctness of a phrase which thus prejudges and condemns all their distinguishing doctrines. We owe it to ourselves, as well as to the members of the Church of Rome, to treat all her members with Christian courtesy, and we would gladly avoid the use of disrespectful epithets. But what shall we call them? *Roman Catholics* we cannot call them, unless it be with the *general* understanding, that the phrase is to be taken in its least exceptionable sense; and as the faith is now becoming accommodated to new institutions and a new sphere of action, it is not improbable that we may have grave assurances that the most restricted sense is the correct one; but it will be long ere it is generally understood to be such: and therefore it will be long before we can call them Roman Catholics. In this strait we know of no other way but to borrow a designation from some of their prominent doctrines or peculiarities; and thus we call the faith Romanism, and its adherents Romanists, occasionally relieving the tautophony of a sentence by the terms Popery and Papist. In this we say honestly, that we mean no disrespect. We treat the members of the Church of Rome precisely as we treat others, and desire to be treated ourselves. The terms Romanism, Popery, &c., are not given, like Anabaptist for instance, as "nicknames." In the same way that we give to some the terms of Calvinist, Lutheran, &c., because Calvin and Luther were their prominent men; so we call the faith of the Latin Church Romanism, because *Rome* is the prominent place in its history. And as the faith of the Reformed Churches is termed Congregationalism, Presbyterianism, or Episcopalianism, &c., according to their respective models of government, so the faith of the Church of Rome is called Popery, simply because it acknowledges an officer whom it terms the Pope, as its head. True the terms Romanist and Papist are offensive; true they recall recollections, and suggest associations that freeze all the sympathies of the heart, and make man "blush to own himself a man;" true they are epithets which a benevolent mind cannot, without pain, bestow on such persons as it believes to be sincere Christians; but WHOSE FAULT IS THIS? It is not so with other bodies of Christians. It is a significant fact, that Romanists are the only ones who reject with shame and indignation a name innocently and appropriately given. Other denominations, as the Quakers and Methodists, have been enabled, by their virtues and piety, to impart high respectability to terms which were originally bestowed in derision, while the Romish Church on the contrary, recoils from the odium which is brought upon it by its most appropriate designations. Why is this? However the question may be answered, it seems quite plain that the case would not be altered by changing the names. Catholicism, had Protestants conceded the term, would now have been in as ill repute as Romanism or Popery. It is not the name which softens the doctrine, but the doctrine which blackens the name. Change the doctrine, and there will soon be no reason to blush for the name.

Explanations of this sort are due to such men as the Editor of the Catholic Herald, who writes with an ability, a sincerity, and an earnestness of conviction worthy of a better cause. He must not take offence at our preference for the language to which he objects; or if he do take offence, he will at least do us the justice to suppose that we are actuated by conscientious and honorable motives.

CHURCH OF ENGLAND.—The Rev. Calvin Colton, a Congregationalist minister and an American, resident in London, has addressed a pamphlet to the Bishop of London, under the title of "Church and State in America." A pamphlet on such a subject, at such a crisis, of course attracts attention, and Mr. Colton's work would be much noticed, and much read, even if it were a production of far less merit than it is. The first part of the letter is published in the New-York Observer of last week, and from it we are tempted to make one or two extracts.

The following seems to show that our estimate of the influence of America on the counsels of England is not overrated:

"Your Lordship and a thousand others quote America. Pamphlets, newspapers, and all mouths are full of reference to America. Churchmen and Dissenters, all alike, go to America for argument. A prominent and influential Church periodical of London has lately devoted no small portion of its pages, for three successive months, in discussing 'the relation of Christianity to Civil Government in the United States of America,' claiming the argument for the support of its own views. This is one of many efforts of the kind in England. If we look to Scotland, the press teems with productions of the same kind. I have now on my table a pamphlet of 110 pages, from Glasgow, No. IV. of a series, entitled, 'The Past and Present Condition of Religion and Morality in the United States of America, an Argument, not for Voluntary, but for Established Churches;' which, it must be confessed, gives rather a sorry picture of things in America. It is only an enlargement, and pretended proof in detail, of your Lordship's statement, to which I have objected. Every where the earth, and air, and sea, and sky are full of this sort of thing just at this moment."

Omitting the statistical details, on which it is based, we quote the following result:

"By the last census of 1830, the population of the United States was 12,866,020. Allowing 300 Roman Catholic priests, we shall then have of all denominations, as may be seen, full one minister for every *thousand souls* by the estimate of the last census. Deducting the Roman Catholics, and those not esteemed orthodox, all of whom, in their own connexions, doubtless have their influence in promoting morality, and securing the good order of society, we shall still have 11,138, whose Christianity is generally sound, whose qualifications are for the most part fitted for the several classes of society, among which their labors are distributed, and a very great proportion of whom would not suffer by comparison in piety and professional learning with any set of men of the same class in the Christian world, when viewed *en masse*, and in their ordinary relations to society."

The following eulogy of the Methodists is no less beautifully expressed than well merited:

"Your Lordship knows something of one John Wesley. They, who sprung into being by his influence, constitute the next most considerable denomination in America, in respect to numbers. That numerous sect, that has outlived contempt; whose greatest glory is that they 'preach the Gospel to the poor' at home and abroad, in Christian and in Pagan lands; who have spread themselves wider than the British empire; whose faith bears fruit under a torrid sun and dissolves the frosts of polar regions; among whose worthies a Clarke, and a Watson, are only representatives of their class; who once offended and were rebuked, but are now wooed and solicited to return—and *being* solicited, they cannot be despised. What they are in England, the place of their birth and their cradle, they are in America—they are all the world over. My Lord, I love learning—and more than all I love the learning acquired at the feet of JESUS. A ministry well educated is that 'which converteth sinners from the error of their ways, and hideth a multitude of sins.' Despise the Wesleyans who can, when GOD approveth of their ministry. But I need not commend them to your Lordship, whose arms are open to receive them."

After a brief account of the state of education among the clergy of our country, comes the following description—the latter part of which contains a good instance of retort:

"The clergy of America, my Lord, with few exceptions, are all *working men;* and they are becoming more and more so. It is the fashion—it is the spirit of the times. They generally appreciate the spiritual wants of the nation, and feel their responsibility. This is a part of their education. And a great and effectual door is open to them in the hearts of the people. The people are not jealous of them—how can they be? And they are not jealous of each other as being of different sects, as all sects, in all parts of the land, have at last been reduced to a common level, as to relative rights between themselves, and between the State and them. Their only chance of superior influence is by superior virtue.

It may easily be seen, that a Christian ministry, considerable, thus awake, forced by the providence of GOD and a sense of their own responsibilities, to open their eyes on the wide field of their labor, and a field ever widening before them, would naturally put themselves upon devices, and concert schemes, to meet the exigencies of the country; and that under the excitement of such circumstances and such motives, the same number of men would enterprise and accomplish far more than themselves could have believed. I had almost said, my Lord, that the extent of domestic missions in that country, and the activity, and energy, and success, with which they have been executed, would surprise you. What is the report, which British travellers bring back, even from the wildest regions of the West, or from its darkest retreats? Did they ever go where they have not found a missionary? What is their complaint? That they could find no religion? Nay, my Lord; but that they could never get out of the way of it; that 'the very amusements of the Americans,' in town or country, in the East or in the West, through the length and breadth of the land, 'are preaching and psalm-singing.' Now, my Lord, make such abatements of these accounts, as your own good sense will teach you to do, and you will not, I think, say with these travellers, that instead of there being too little religion in America, there is too much; nor will you hardly be able to make good what you seemed to take for granted in the sermon at St. Philip's; but methinks your Lordship will say, 'It is not quite so bad as I had been led to suppose.'"

For one, we should be glad to see the Protestant Episcopal Church in this country express her views to the parent Church on the present and prospective state of Christianity in this country compared with infidelity and irreligion. So far as statistical documents can throw light those who have investigated the subject abroad are probably better informed on it than we at home. But there are many other means of helping to a conclusion beside statistical documents—and independently of all tangible evidence whatever, there would be great weight attached to the opinion—candidly, fearlessly and intelligently expressed—of a body of men occupying the relation of the leading clergy and laity of our country. But the sagacious reader will say to us, as well he may, ανεμωλια βαζεις.

The following description of the Established Church in England is from a correspondent of the same paper, or to speak without disguise, is from the same pen. If we were in England and for establishments, as we are in America and against them, we would recommend it to the attention of the British Remembrancer, as one of the strongest arguments which an antagonist ever yet unwittingly yielded in behalf of the object of his opposition. What more, it might be asked, can the advocates of Christianity desire, than to secure for it an establishment which contains the best of men, the best of ministers, and the most exemplary of Christians; and whose power "is omnipresent and irresistible; is incorporated with the whole frame of society, and runs down through every channel of influence from the highest places to the lowest condition; which diffuses itself over every mind, and insinuates into every corner of every heart." This, we think, is not exceeded by any thing in the eloquent description of Coleridge.

"After what I have said of the Church of England, it is proper, and perhaps due, that I should introduce some qualifications to limit my meaning. I do not speak of that Establishment as a system of Episcopacy. I have no quarrel with them in that particular, although I think, that the ecclesiastical constitution of the Church and its Liturgy have proved eminently favorable to the operation of those influences, which I regard as so unfortunate. I do not pretend to deny, that there is a great deal of Christian virtue in this Church. I believe there is virtue in her members, and virtue in her ministers, a part of them. The best of men, the best of ministers, and the most exemplary Christians, may be found in the Church of England. And their influence does no doubt modify the operation of the enormous incongruities of the institution. But still this influence does not materially control those enormities. Nay, the enormities themselves do necessarily control this influence. There is not a man in England who does not feel the power of the Establishment bearing upon him in numberless forms, and from all directions, to his disadvantage. If he be a minister of the body, and wishes to do good, he finds a people educated to feel that a decent external observance of religious duty is enough to satisfy the conscience and save the soul. And if he labors hard enough to beat this notion out of their heads, he will ordinarily fail of his object, and scarcely fail to lose his influence, if not his place. If a minister be a conscientious Dissenter, he too must accommodate himself to that inexorable temper which such a supremacy of power, so long in operation, has so thoroughly wrought over the wide community. Nothing but a hand and voice like Whitfield's, could break the repose of such a long and deep sleep. The disadvantages under which the most virtuous and most earnest Dissenters lie by the influence of the Establishment, are immeasurable and infinite. They can never overcome them: it is vain to try, so long as the power is unbroken. They are sufficient to subdue the energies of the greatest minds, and reduce their influence, if it be sound, to the narrowest sphere. The power of the Establishment is omnipresent and irresistible; it is incorporated with the whole frame of society, and runs down through every channel of influence from the highest places to the lowest condition. It diffuses itself over every mind, and insinuates into every corner of every heart. The bishops are legislators and the clergymen are magistrates of the land. They preside alike over the altar and the throne,—for the throne of England is a throne of laws. Society has been formed by their hand and adapted to their sway."

GREEN BAY MISSION.—We have received this week a copy of the Green Bay Intelligencer of February 19th, which gives us the first information we have had of an unpleasant misunderstanding between the Superintendent of the Mission and the civil authorities,—and, we presume, we are correct in attributing to this cause the fact, that Mr. Cadle "has withdrawn from the immediate superintendence of the Mission at the present time." All that we know of the matter we gather from the communication of "Civis," in the paper just mentioned, censuring,—and if we may judge from an *ex parte* statement,—very justly censuring the proceedings of the civil authority. The reader will understand the nature of the difficulties from the following extract:—

"In the month of December, a great fault was committed by several of the boys belonging to the Mission, for which they were severely chastised. It is not my purpose to vindicate the propriety and moderation of the punishment as proportioned to the enormity of the offence. At a proper time this may, and I hope will be made to appear. I design to prove, (in the hypothetical case of a wrong having been done to the children,) that the freedom of a portion of our citizens has been violently assailed, in open defiance of law.

"Complaints were entered by two of the boys on behalf of the United States, of a violent and malicious battery perpetrated upon their persons by the Superintendent and male assistants, who were arrested upon warrant, and brought before a magistrate, in whose discretion it rested, after a hearing of the evidence, to bind them in sufficient bonds to appear at the next term of the Circuit Court for trial. During the examination the accused were not allowed to produce the Acts of the Territory in evidence of their right to inflict the punishment complained of, nor were they permitted upon cross-examination of witnesses, *other* than the two boys, to elicit testimony, (in justification of their course,) of the aggravated fault which had been committed. Sir, I maintain, that if the doctrines which were urged by the attorney for the prosecutor, and acted upon by the Court, be well founded, that the most private and familiar relations of life are unsafe; and that the vilest renegade and an honest man are equal favorites in the statutes of Michigan."

We are happy to see, in connexion with this, the most gratifying evidence of the high estimation in which the Superintendent of the Mission continues to be held. "The judgment of a court," says the correspondent above quoted, "might condemn, but it could not dishonor such a man." The following instrument, from the same paper, we publish entire.

"We, the undersigned, of Green Bay and its vicinity, having attended this day at the Mission House by invitation, and heard the reasons assigned by the Rev. R. F. Cadle, which have induced him to withdraw from the immediate superintendence of the Green Bay Mission at the present time, take pleasure in stating our entire approval of his conduct. While we bear testimony to the zeal and unremitting labor with which Mr. Cadle has at all times during the term of his agency in this establishment discharged his arduous and irksome duties, we hope that he will find in his retirement that rest and contentment which he so much deserves and so earnestly seeks after. We hope that Mr. Cadle will still continue to exercise toward that institution a fostering care. And we doubt not but the wounds which have by recent occurrences been inflicted, will be healed by the reflection of having faithfully discharged his duty.

(Signed) "GEO. M. BROOKE, Bt. Brig. Gen. U. S. A.
GEO. BOYD, U. S. Ind. Agent.
J. LYNDE, Lt. U. S. A.
E. WORRELL, M. D., Asst. Surg. U. S. A.
B. S. SATTERLEE, Surg. U. S. A.
R. B. MARCY, Lt. 5th Inf.
R. E. CLARY, Lt. 5th Inf.
ST. CLAIR DENNY, U. S. A.
HENRY BAIRD.
HENRY S. BAIRD.
J. V. SUYDAM.
ALEXANDER J. IRWIN.
HORATIO MINUSE.
SAMUEL RYAN.
M. E. MERRILL, Lt. 5th Inf.
N. PERRY.
J. W. CONROE.
A. G. ELLIS.
S. W. BEALL.
DAVID WARD.

"*Mission House, Green Bay, Feb. 5, 1834.*"

COLONIZATION SOCIETY.—We have received the excellent letter of Jeremiah Hubbard, Guilford county, North-Carolina, and can commend it as highly deserving the attention of those who wish to form or extend an acquaintance with the character and objects of the Colonization Society.

Introduction to Sacred Philology and Interpretation. By Dr. G. J. PLANCK. Translated from the original German, and enlarged with Notes, by SAMUEL H. TURNER, D. D., &c. pp. 306.

IT is gratifying to see the divines of our Church doing their share in ascertaining the principles of a science on the precision and stability of which the very existence of our faith is by many believed to depend. The present work is designed by the translator, not only for students, but for "men of intelligence generally, who comprise within the circle of their literary reading those topics which are connected with a fundamental knowledge of the Bible." The notes of the translator occupy about one-third, or, as they are in smaller type, we may say one-half the volume. We sincerely congratulate Dr. Turner on this extension of his useful labors, as we do the Christian public generally, on a new and valuable acquisition to Biblical literature.

Remarks on Mr. Norton's Statement of Reasons. Boston. pp. 76.

THIS is the modest title of one of the best and most agreeable pamphlets, on subjects connected with the Unitarian Controversy, which we have yet seen. We think we cannot be mistaken in attributing it to the same pen to which the Churchman has been indebted for the valuable communications, under the head of Nova Anglicana. But the author, whoever he is, has done himself an honor, and his Church a service, that ought not to be forgotten. The reader, who will be at the pains to procure the pamphlet, will find something very different from a dry and formal exposure of Unitarian errors and fallacies. He will find an acute and spirited review,—abounding in genuine and caustic wit, without a trace of illiberality, full of learning, and yet not devoid of originality. We shall sustain our opinion of its merits by giving a few specimens next week.

TO CORRESPONDENTS.—"A." is received, and shall appear in our next.

Remarks on the revival at Darien in our next.

ANNUAL REPORT

Of the Treasurer of the Association of the Mission Church of the Holy Evangelists, for the Promotion of Christianity.

Whole amount of Collections, - - -			$258 55¼
Appropriations.			
For payment of contingent expenses,		$10 85	
New-York Protestant Episcopal Education and Missionary Society,—			
Education department, -	$11 23¼		
Missionary do. -	10 68¾		
		21 92	
Auxiliary Bible and Prayer-book Society, - - - - - -		15 37½	
Protestant Episcopal Tract Society,		9 7¾	
Foreign and Domestic Missionary Society of the Episcopal Church,			
Foreign department, -	$15 75½		
Domestic do. -	13 93		
		29 68½	
Church at Monrovia, - - -		12 15	
Missionary record, - - -		5 37½	
Green Bay Mission, received at sundry times from children of the Schools of the City Mission Church of the Holy Evangelists,		2 13	
New-York Protestant Episcopal City Mission Sunday School and Library of the Mission Church of the Holy Evangelists,—			
Sunday School, - - -	$7 55⅜		
Library, - - - -	9 27⅝		
		16 83	
City Mission Daily Infant School of the Holy Evangelists, - -		5 25	
City Mission Society (directly by donors,) - - - - - -		66 00½	
Disposable Fund of Association, - - -	$74 75½		
Contingent expenses deducted, - - - -	10 85		
		63 90½	
Balance voted to this object, - -		129 91	
			$258 55¼

WILLIAM STEBBINS, *Treasurer.*

23d April, 1834.

INTELLIGENCE.

CONFIRMATION.—On the third Sunday after Easter, April 20th, the Bishop of this Diocese confirmed thirty-six persons in St. George's Church in this city.

CLERICAL CHANGES.—The Rev. Hobart M. Bartlett, Deacon, having removed with a letter of dismission from this Diocese to that of Virginia, and been received by the Bishop thereof, has changed accordingly his canonical residence.

The Rev. Amos Pardee having been chosen by the Vestry of St. Mark's Church, Malone, Franklin county, to the charge of that parish, has been also duly appointed the Missionary at that station.

The Duke of Wellington has been elected Chancellor of the University of Oxford. The election, which is generally a matter of formality, is said to have presented a novel and interesting scene. This university was founded by Alfred the Great, and is nearly a thousand years old. We hope that the choice, after so long an interval, of another statesman and military conqueror to preside over its destines, is nowise ominous of an end similar to its beginning.

Church Reform in England is the exciting topic. There seem to be three parties,—1. Those who are opposed to any change in the relations subsisting between the Church and State. 2. Those who desire not to break up the connexion entirely, but to modify it so that Dissenters may be relieved from many disabilities which press them. 3. Those who wish the union of Church and State wholly dissolved, so as to bring about in this respect the same state of things as exists in the United States. The wishes of the first class cannot be realized. Discontent and injury to Dissenters are too deep and wide. The country cannot remain quiet unless there is a reform here. The government has determined to bring in a plan, or to countenance one. Petitions from all parts of the island, numerously signed, are pouring in upon Parliament. Something will be yielded. Perhaps in these concessions the second class may obtain all they want at present. But upon this success there will be a strong tendency in the public mind to meet the wishes of the third class, and the movement may finally result in severing the union of Church and State.—*Christian Advocate and Journal.*

The decision of the Lord Chancellor in the case of the will of Lady Hewley, by which the Unitarian trustees were ejected, has produced a great excitement. There seems to be a disposition to apply the principles of the decision to about 200 chapels, now in the possession of Unitarians, but which were originally built for the Presbyterians. A vast majority of the Presbyterian Churches in England are said to have become Unitarian.—*Ibid.*

Greece.—The Government of Greece has established a law for the regulation of the press, which may prove inconvenient to conductors of political papers, but will in no wise affect publications which are not libellous nor connected with political discussions. It provides, we learn by a letter from a friend, that no one will be permitted by means of a private press to publish books or single sheets, without having the right of the trade; that every book published in the kingdom must be accompanied by the name and residence of the printer, and the date of the year in which it was printed; that newspapers must have the name of a responsible editor, who is required to deposit with the Government 5000 drachms as a security for his good conduct, from which will be taken any *fines* which may be imposed on him, and any *damages* which he may be required to pay for the indemnification of individuals whom he has attacked and injured. This regulation does not apply to periodicals, which treat only of the arts and sciences, or which publish only advertisements.

The external condition of Greece appears to be prosperous and happy, particularly in comparison with its condition a few years ago. The prospect of its improvement in religion continues also to be encouraging, and we trust that our hopes in this important point will not be disappointed. The friend to whom we are indebted for the foregoing information informs us that he has read an article in one of the Greek newspapers, published, he presumes, by a Greek teacher, in which great gratitude is expressed toward the Americans in general and especially to those in Greece, for instructing the youth in their schools principally in *the Scriptures.* He recommends them, and adds that "these are the only means for instructing youth in the first principles of morality and the wisdom of GOD, and thus preparing them for good and useful citizens." We trust that the Scriptures thus respected and permitted to have free course, will be the means in the hands of GOD of enlightening and regenerating this people, in whose welfare our countrymen are so deeply interested.—*Episc. Rec.*

Catholic Seminaries in Missouri.—The following is from a correspondent in Missouri, whose statements are worthy of entire confidence. Surely it is time for Protestants to ponder these things in their hearts, and awake to the spiritual interests of the great West.—*Home Miss.*

"In Perry county, Missouri, is the Catholic Seminary, or rather cluster of seminaries, called '*St. Marys.*' The whole consists of a collegiate department, a department for those who are to enter the priesthood, and a convent about one-fourth of a mile from the other buildings. In the college, there are about 130 pupils; in the seminary about 20; and in the convent and female school, 30 or 35. They have a library of perhaps 10,000 volumes, and a large stone church going up. Catholicism is certainly taking deep and extensive root in that part of the State. Perry county contains about 3000 inhabitants, about half of whom are Catholics.

They are starting another establishment a few miles from Perryville. Wherever they find an orphan girl about the country, they take her up and educate her; and, generally, her adherence to them may be considered sure. A lady told me, with tears, of the conversion of one sister to the Catholic faith, as the result of her having been sent to the convent, while two others had received such a bias that way, that she now trembles for them. A family in the neighborhood of the seminary offered to board a Protestant female teacher gratuitously for one year, provided any society will make up the remainder of her support, that she may teach a free school.

I was told that they teach at this seminary, that *it is right to tell a lie in order to make proselytes.* It was also stated, that a large majority of the Protestant females who attend that school become Catholics. Six cases were mentioned that had occurred within a single year. Before these individuals went there, the declaration was solemnly made, that no influence would be used to make them Catholics; but in the face of this declaration, no means had been left untried to bring them over to that faith."

The Catholics of Bangor, Maine, are active in their preparations for the erection of the new church, which they contemplate this next summer, under their indefatigable Pastor, the Rev. Mr. Conway;—and great hopes are entertained it will be ready for consecration early in the fall.

The Catholics of Whitefield, in the same State, have already their new church roofed in, which will be completed without delay. They have indeed done themselves much credit in the size and solidity of the building which they have undertaken, and which, we are informed, is one of the largest in the State.

The Catholics in Worcester, Mass., have it also in contemplation to provide themselves with a church, where they can assemble on the Lord's day. Their number has increased much of late in and about this place, and great hopes are entertained they will be able to carry their laudable desire into complete effect.

The new Catholic Church in New-Haven, Conn., will be dedicated this ensuing summer, as but little remains to be done to have it completed.

The Catholic Church in Newport, Rhode Island, has already commenced. The work will be prosecuted with vigor, and it will very probably be ready for dedication early in the fall.

A new Catholic Church will also be erected this ensuing summer, at Pleasant Point, Maine.

The Catholics of Castleton, Vt., though few in number as yet, have resolved also on having a church near them, where they can worship GOD agreeably to the principles of the Catholic Church and the faith of their fathers. GOD having signally blessed two of their number with the abundance of this world, they are determined to evince their gratitude to him by the erection of a suitable temple where his praises shall be sung by them and their brethren, and his holy name shall be invoked for ever. May GOD continue to bless and to prosper them!

Catholic Diary.

Dr. Chalmers.—We understand that the Rev. Dr. Chalmers has been appointed corresponding member of the French Institute. The department which the Institute has assigned to him is the moral and economical sciences. In this department the Institute has, we believe, no other corresponding member in Great Britian. In France it includes the names of Dupin, the present President of the Chambers; Guizot, the minister of Public Instruction, and other distinguished individuals. The honor was, we believe, unexpected on the part of Dr. Chalmers, and is the more interesting from its having been conferred by one of the most aristocratic of the learned associations of Europe, on an individual whose whole life has been devoted to the improvement of his countrymen through the diffusion of Christian principles and habits; and who is at this moment employed in obtaining subscriptions to build a church in the Cowgate of Edinburgh, the most depraved district of our Scottish metropolis, of which he desires to make another St. John's. A similar Christian experiment he has also undertaken in another district of Edinburgh, called Leith-Water, of the success of which we have no doubt. This union of high science and high Christian principle, is a union as yet rare in the world, and rare especially among the savans of the French Institute. We hope the honor which they have conferred on our Scottish philosopher and Christian philanthropist, is some proof that Guizot and other leading French statesmen, at present interesting themselves in the cause of popular education, appreciate the superiority of Christianity above all other means of social improvement. It is not political but moral changes which are now wanted, and to accomplish these ought all the force and resources of all good men to be now directed; and in the remedy for our moral ailments will be found the only permanent remedy for all our economical and social evils.—*Scot. Guardian.*

A most remarkable testimony of the importance of Christianity, and even of an established clergy, in advancing the intellectual as well as the moral character of mankind, appears in the recent very interesting volume of M. Victor Cousin, on the state of education in Germany. This brilliant metaphysician is commissioned by the government of France to examine the plan of general education in Prussia, and other parts of Germany, with a view to the formation of a complete national system in France. M. Cousin, a man far from being prejudiced in favor of the clergy, and indeed considered by them in no friendly light, distinctly declares that no national education, which is not founded on Christianity, can be of essential benefit to France, and considers that the clergy will be the only effective instruments for the introduction and maintenance of any system for the general instruction of the people. The project of the French law, introduced under the auspices of M. Guizot, will not, we trust, lose sight of this remarkable and important feature in the great question of national education.

Worthy Example.—The Bishop of Salisbury has offered a prize of Hebrew works to that candidate for holy orders in his diocese who shall, after examination, be found most proficient in the knowledge of that language.

Calendar.

APRIL.

27.—Fourth Sunday after Easter.

MAY.

1.—St. Philip and St. James.
4.—5th Sunday after Easter.
5, 6, 7.—Rogation Days.
8.—Ascension.
11.—Sunday after Ascension.
18.—Whitsunday.
19.—Monday in Whitsun-Week.
20.—Tuesday in Whitsun-Week.
21, 23, 24.—Ember Days.
25.—Trinity Sunday.

NOTICE.

THE Seventeenth Annual Report of the New York Protestant Episcopal Sunday School Society is published, and is ready for delivery at the office of the General Sunday School Union, Press Buildings, 46 Lumber-street. Superintendents are requested to send for copies for the Teachers of their schools.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE Treasurer of the Protestant Episcopal Tract Society has great pleasure in acknowledging the receipt of the following sums, viz.

1834.		
April.	From Christ Church Association, for the Promotion of Christianity, being the balance of their annual contribution, by the hands of Mr. N. B. Holmes, Treasurer,	$3 75
" 21.	From the Protestant Episcopal Association of Trinity Church, Utica, for the Promotion of Christianity, by the hands of the Rev. F. H. Cuming, - - - -	2 00
" 23.	From the Association of the Mission Church of the Holy Evangelists, for the Promotion of Christianity, by the hands of Mr. W. R. Wadsworth, - - - - -	9 08
" "	From the Sewing Society of —— Church, Oswego, by Rev. John McCarty, equivalent received in Tracts, - - - -	2 00
		$16 83

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane, and 134 Christopher-Street.

N. B. The Treasury is exhausted, and several new Tracts are ready for publishing, but waiting for funds. Donations and Subscriptions left at the Protestant Episcopal Press, 46 Lumber-street, or with the Treasurer as above, will be thankfully received.

AUXILIARY N. Y. BIBLE AND COM. PRAYER-BOOK SOC.

THE subscriber, as Treasurer of the New-York Auxiliary Bible and Common Prayer-book Society, acknowledges the receipt of $113 95, per hands of M. D. Benjamin, Esq., proceeds of a collection made in the Church of the Ascension on Sunday last.

Also, a donation of $5 00 from G. G. Van Wagenen, Esq.

Also, a donation of $15 38 from the Association of the Mission Church of the Holy Evangelists for the Promotion of Christianity, per Wm. Stebbins, Esq., Treasurer.

CHARLES H. ROACH, *Treasurer,*
April 23, 1834. No. 4 Cedar-street.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums:

From D. W. Townsend, the collections at the Church of the Epiphany,		$75 00
From Mrs. Horton, by B. L. Woolley,		2 00
John Anthon,	annual subscription,	10 00
Right Rev. B. T. Onderdonk,	"	10 00
Rev. B. I. Haight,	"	2 00
A. J. Cotheal,	"	6 00
J. Le Maire,	"	1 00
P. E. F. McDonald,	"	1 00
A. Norrie,	"	6 00
J. A. Perry,	"	6 00
J. R. Satterlee,	"	4 00
Wm. H. Townsend,	"	2 00
Darius Wells,	"	1 00
Wm. B. Windle,	"	1 00
Hubert Van Wagenen,		5 00
From the Association of the Mission Church of the Holy Evangelists, for the Promotion of Christianity, by Wm. Stebbins, Treasurer,		129 91
From the same, for the Sunday School and Library Fund,		16 83
		$278 74

LEWIS PHILLIPS, *Treasurer,*
No. 54 Wall-street.

SINCE his last acknowledgment, dated March 5th, the subscriber, in behalf of the Mission Church of the Holy Evangelists, gratefully acknowledges the receipt of the following sums:

From a member of Trinity Church, by Mr. T. N. Stanford, for the relief of the destitute poor,	$5 00
From a member of St. John's Chapel, for a special and very interesting case of suffering, - -	2 00
	$7 00

April 23, 1834. HUGH SMITH.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of eleven dollars and seventy-five cents from the Female Benevolent Society of Immanuel Church, New-Castle, Del.; also, of two dollars from Christ Church, Sherburne, N. Y.

FLOYD SMITH,
April 23, 1834. No. 12 Maiden-lane.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending April 24th from the following persons, viz.:—

S. S. Russell, U. S. Army—George, Latimer & Co.—Postmaster, Catskill—Rt. Rev. B. B. Smith, *with remit.*—Evan H. Thomas, *with remit.*—C. Stimpson, jun., 2, *with remit.*—Rev. S. G. Bragg, *with remit.*—Oliver Bradford—Rev. L. M. Purdy—Sidney Babcock, *with remit.*

Received by the General Protestant Episcopal Sunday School Union.

S. Babcock, New-Haven, 2, *with remit.*—Rev. B. Dorr, Utica, *with remit.*—Marshall, Brown & Co., Providence—L. H. Young, 2, New-Haven—H. & E. Phinney & Co., Utica—J. F. Shores, Portsmouth—Rev. D. Upfold, Pittsburgh, Pa.—C. C. Lathrop, Rochester—E. Platt, Troy—C. Stimpson, jun, Boston—George, Latimer & Co., 2, Philadelphia—J. W. Ingraham, Niagara Falls—Rev. K. Metcalf, 2, Le Roy, *with remit.*—T. Thomson, Painesville, Ohio—Rev. Isaac Smith, Sunbury, Pa.—Arch. Bishop, Middle Granville—C. E. Burr, Worthington, Ohio—Lt. S. L. Russell, U. S. Army, *with remit.* Hancock Barracks, Houlton, Me.—A. E. Miller, 2, *with remit.* Charleston, S. C.—W. Strong, P. M., Strongville.

THE MISSES RUSSELL'S
BOARDING SCHOOL FOR YOUNG LADIES,
MORRISTOWN, N. J.

THIS School will commence its summer session the first Monday in May. The session to consist of twenty-two weeks. The terms are, for

English Tuition, Board and Washing, per session,	$70 00
The extra charges are, for	
French, - - - - - - - - -	10 00
Spanish, - - - - - - - - -	10 00
Music, - - - - - - - - -	20 00
Use of the Piano, - - - - - - -	5 00
Seat in the Church, - - - - - - -	1 00

Morristown is a village not equalled by any in New-Jersey, for the beauty of its situation or the healthiness of its climate. It is situated 27 miles from New-York, on the turnpike leading from that city to Easton, Geneva, &c.

References: Right Rev. Bishop Doane; Rev. Mr. Holmes, Rector of St. Mark's Church, Orange; Rev. Mr. Whittingham, Rector of St. Luke's Church, New-York; Rev. H. R. Peters, Rector of St. Peter's Church, Morristown.

BOARDING AND DAY SCHOOL
FOR YOUNG LADIES.

Miss ANGELICA GILBERT having associated with her Miss MARY E. EDWARDS, who has been her senior Instructress for the last seven years, the School will be continued at No. 113 Bleecker-street.

Although they consider an accurate and even critical knowledge of their own language of primary importance to their pupils, *French* is taught with more than usual advantages. Other languages and drawing by Masters. Music, by Miss Gilbert, having instructed in this branch, vocal and instrumental, the last fourteen years; but an Italian Lady gives lessons in singing, when parents request this further advantage.

The *Card of Terms,* with reference to Parents of her pupils and other persons, will be transmitted on request.

April 25, 1834.

EDUCATION.

THE summer term of the Episcopal Academy of Connecticut will commence on the first Wednesday of May next, and will contain twenty-two weeks.

B. JUDD, *Principal.*
D. STAMATIADES, *Assistant.*

Tuition in English, per term, - - - - -	$8 00
In the ancient Languages of Modern Greek and the Sciences, - - - - - - - -	10 00

Cheshire, Conn., April 10, 1834.

MORE NEW SUNDAY SCHOOL BOOKS.

JUST published, and for sale at the Depository of the General Protestant Episcopal Sunday School Union,—
LITTLE FLORA,
HARRY WILLIAMS AND HIS SHIPMATES.

TO LET,

PEW No. 45, in the south aisle of St. Paul's Chapel. Inquire of WM. A. HARDENBROOK, 406 Hudson-street.
April 27, 1834. tf.

ESSAYS ON ST. PAUL.

Essays on some of the Difficulties of the Writings of St. Paul, and in other parts of the New Testamont; By Richard Whately, D. D.— Price in full muslin, 75 cents—in half calf binding, 88 cents.

THE following lines are from Giles Fletcher, a beneficed clergyman of the Church of England, who died A. D. 1623. His only literary remains are "CHRIST'S Victory in Heaven"—a poem from which we intend to give the reader two or three extracts, and which, says Dr. Southey, "will preserve his name while there is any praise."

The Lament

Of Joseph of Arimathea over the dead body of CHRIST.

BUT long he stood, in his faint arms upholding
The fairest spoil Heaven ever forfeited,
With such a silent passion grief unfolding,
That, had the sheet but on himself been spread,
He for the corse might have been buried:
And with him stood the happy thief that stole
By night his own salvation, and a shoal
Of Maries drowned, round about him, sat in dole.

At length (kissing his lips before he spake,
As if from thence he fetch'd again his ghost)
To Mary thus with tears his silence brake:
"Ah, woful soul! what joy in all our coast,
When him we hold, we have already lost?
Once didst thou lose thy son, but foundst again;
Now find'st thy son, but find'st him lost and slain.
Ah me! though he could death, how canst thou life sustain?

"Where'er, dear LORD! thy shadow hovereth,
Blessing the place, wherein it deigns abide;
Look how the Earth dark horror covereth,
Clothing in mournful black her naked side,
Willing her shadow up to Heaven to glide,
To see, and if it meet thee wandering there,
That so, and if herself must miss thee here,
At least her shadow may her duty to thee bear.

"See how the Sun in day-time clouds his face,
And lagging Vesper, loosing his late team,
Forgets in Heaven to run his nightly race:
But, sleeping on bright Œta's top, doth dream
The world a chaos is, no joyful beam
Looks from his starry bower, the Heavens do moan,
And trees drop tears, lest we should grieve alone,
The winds have learn'd to sigh, and waters hoarsely groan.

"And you, sweet flowers, that in this garden grow,
Whose happy states a thousand souls envy,
Did you your own felicities but know,
Yourselves uppluck'd would to his funeral hie,
You never could in better season die:
O that I might into your places slide!
The gates of Heaven stand gaping in his side.
There in my soul should steal, and all her faults should hide.

"Are these the eyes that made all others blind?
Ah! why are they themselves now blemished!
Is this the face in which all beauty shined?
What blast hath thus his flowers debellished?
Are these the feet, that on the watery head
Of the unfaithful ocean passage found?
Why go they now so lowly under ground,
Wash'd with our worthless tears, and their own precious wound?

"One hem but of the garments that he wore,
Could medicine whole countries of their pain;
One touch of this pale hand could life restore;
One word of these cold lips revive the slain:
Well the blind man thy Godhead might maintain,
What though the sullen Pharisees repined?
He that should both compare, at length would find
The blind man only saw, the seers all were blind.

"Why should they think thee worthy to be slain?
Was it because thou gavest their blind men eyes?
Or that thou madest their lame to walk again?
Or for thou heal'dst their sick men's maladies?
Or madest their dumb to speak, and dead to rise!
O could all these but any grace have won,
What would they not to save thy life have done?
The dumb man would have spoke, and lame man would have run.

"Let me, O let me near some fountain lie,
That through the rock heaves up his sandy head;
Or let me dwell upon some mountain high,
Whose hollow root and baser parts are spread
On fleeting waters, in his bowels bred,
That I their streams, and they my tears may feed:
Or clothed in some hermit's ragged weed,
Spend all my days in weeping for this cursed deed!

"The life, the which I once did love, I leave;
The love, in which I once did live, I loathe;
I hate the light, that did my light bereave;
But love, and life, I do despise you both.
O that one grave might both our ashes clothe!
A love, a life, a light I now obtain,
Able to make my age grow young again,
Able to save the sick, and to revive the slain.

"Thus spend we tears that never can be spent,
On him, that sorrow now no more shall see;
Thus send we sighs that never can be sent,
To him that died to live, and would not be,
To be there where he would: here bury we
This heavenly earth; here let it softly sleep,
The fairest Shepherd of the fairest sheep."
So all the body kiss'd, and homeward went to weep.

So home their bodies went to seek repose;
But at the grave they left their souls behind:
O who the force of love celestial knows!
That can the chains of Nature's self unbind,
Sending the body home without the mind.
Ah, blessed Virgin! what high angel's art
Can ever count thy tears, or sing thy smart,
When every nail, that pierced his hand, did pierce thy heart?

So Philomel, perch'd on an aspen sprig,
Weeps all the night her lost virginity,
And sings her sad tale to the merry twig,
That dances at such joyful misery,
Ne ever lets sweet rest invade her eye:
But leaning on a thorn her dainty chest,
For fear soft sleep should steal into her breast,
Expresses in her song grief not to be express'd.

So when the lark (poor bird!) afar espy'th
Her yet unfeather'd children (whom to save
She strives in vain) slain by the fatal scythe,
Which from the meadow her green locks doth shave,
That their warm nest is now become their grave;
The woful mother up to Heaven springs,
And all about her plaintive notes she flings,
And their untimely fate most pitifully sings.

DOCTRINAL.

From the Protestant Episcopalian for May and June, 1832.

REGENERATION:

BY H. U. O.

(*Continued from page* 644.)

APPENDIX.

I. *Human Authority for connecting Regeneration with Baptism.*

To those who deny that baptism is regeneration, in any sense, the following exhibition of human authorities is offered—not as imperative in themselves, but as affording a strong argument in regard to the due interpretation of Scripture on this subject. Some authors who deny that any regeneration necessarily takes place in that sacrament, use such language as appears at least to be inconsistent with their opinion.

The FATHERS, or PRIMITIVE Church, usually made baptism and regeneration convertible terms. This has been sufficiently shown in the essay.

We need not refer to the standards of the ROMISH Church, since the maintaining of baptismal regeneration is not unfrequently denounced as popery.

In regard to the GREEK Church, the following is quoted by Bishop White from Smith's account of it, 'The baptized persons being *regenerated* and made members of the body of CHRIST.' In Pinkerton's Account of the Greek Church in Russia, regeneration is represented as, though an effect of baptism, yet contingent on faith.[*]

We hasten on to the various PROTESTANT Churches, as these only are held to be authority with those whom we now especially address. And here we first introduce a passage from Archbishop Tillotson—'I cannot see that our Church, in her highest expressions concerning the benefits and effects of baptism, says any thing but what is very agreeable both to the expressions and sense of Scripture. And thus not only the ancient fathers spake of this matter, but so likewise all the liturgies of all the Reformed Churches, in the offices and forms appointed by them for the administration of baptism; so that it seems a very affected singularity to take exception at such expressions as have constantly been and still are generally used in all Christian Churches.'[*]

In the English and American EPISCOPAL Churches, after the baptism of every infant and every adult, it is declared that they are '*regenerate* and grafted into the body of CHRIST'S Church.'

The LUTHERAN Church says of baptism—'The grace of GOD is therein offered to us, and children being baptized are received into the *grace* of GOD.' And one of their eminent divines, Dr. Mosheim, thus defines how the sacraments are to be understood, speaking of them as they existed in the first century: 'These rites were baptism and the Lord's supper; which are not to be considered as mere ceremonies, nor yet as symbolic representations only, but also as ordinances accompanied with a *sanctifying* influence on the heart and affections of true Christians.'[†]

Not even the PURITANS could evade entirely the claims of the doctrine in question. Mr. Baxter says—'We are sacramentally buried and risen with CHRIST, as dead to sin, and made *new creatures*, when we are baptized; therefore it is called the laver of *regeneration*.' The editors of the latter portion of Poole's Annotations, in asserting the identity of the baptism of John with that of CHRIST, remark—'And baptism being an ordinance for our *regeneration* and new birth, as we can be born but once in the flesh, we can be but once also born in the Spirit; and no more may Christians be baptized twice, than the Jews could be twice circumcised.'[‡]

We shall quote from several authorities among the PRESBYTERIANS, or Churches called Calvinistic, as it is among the adherents of these that baptismal regeneration is most questioned, and the doctrine represented as popish and even unchristian.

The 'Confession of Faith' calls the visible Church the '*family* of GOD,' that is, children of GOD, and of course born (again) of GOD, or regenerate. It declares that 'there is in every sacrament a . . . . sacramental *union* between the sign and the thing signified'—that 'baptism is a *sign* and seal . . . . of regeneration'—and that, although grace is not so tied to baptism as that none can be regenerated without it, or so as that all are regenerated who receive it, or at the time of receiving it, 'yet notwithstanding, *by* the right use of this ordinance the *grace* promised is not only offered, but really exhibited and *conferred* by the HOLY GHOST, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of GOD'S own will, in his appointed time.'[§] This language is express. And it means that, beside other benefits, regeneration is conferred *by* baptism, either at the time, or in due time afterward, on all the elect who are baptized.

In Scotch editions of the Bible, beside the Metre-Psalms, there are paraphrases of Scripture, which are used, we infer, in the Church of Scotland. One of these, a version of part of Rom. vi. contains the following:

When to the sacred fount we came,
Did not the rite proclaim,
That, wash'd from sin, and all its stains,
New creatures we became?

The Heidelberg Catechism (Church of Holland) says, 'The HOLY GHOST calls *baptism* the washing of *regeneration*.' The Confession of the Synod of Dort (same Church) declares that the sacraments 'are visible signs and seals of an inward and invisible thing, by *means* whereof GOD worketh in us by the power of the HOLY GHOST'—'that baptism serves as a testimony unto us, that He for ever will be our gracious GOD and *Father*'—and that we ought not to be twice baptized, 'since we cannot be *born* twice,' which argument is in effect, there is only one baptism, because there is only one regeneration. And the form for administering baptism asserts, 'When we are baptized in the name of the Father, GOD the Father witnesseth and sealeth unto us, that he . . . . *adopts* us for his *children* and *heirs*,' &c.[‖]

We add some individual authorities from the Presbyterian denominations. Macknight interprets both '*born* of water,' and 'the washing of *regeneration*' of baptism. Doddridge interprets '*born* of water' of baptism. Watts, in his Catechism for Children, applies the passage 'washing of *regeneration*' to baptism. Saurin, in his sermons, does the same. Beza says—'We are peculiarly said to be incorporated with the LORD in his supper, but to be *regenerated* by his Spirit in baptism.'[¶]

But why tarry we at the threshold with these doctors and Churches? Pass we on to CALVIN, their chief—even he shall give testimony in unequivocal language, some of which seems at war with his theory. Calvin, in the Catechism of the Church at Geneva, declares of the water of baptism, 'I consider it to be a figure, but at the same time it has the substance connected with it; for GOD in promising us his gifts does not deceive us: therefore, as forgiveness of sins and *newness* of life are offered to us in baptism, so it is certain that they are received by us.' In his Institutes, he writes—'CHRIST hath purified us in the laver of his blood, and hath *communicated* this purification by baptism'—'Baptism is a sign of initiation, by which we are admitted into the society of the Church, in order that being incorporated into CHRIST we may be numbered among the *children* of GOD'—'by whom they (infants) were accepted as his *children* by the solemn symbol of *adoption*, before they were capable of knowing him as their *Father*'—'those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men . . . . have not considered that which was the principal thing in baptism, which is, that we ought to receive it with this promise, he that believeth and is baptized shall be *saved*'—'we are the *children* of GOD, because we have put on CHRIST in baptism'—'of this *regeneration* we have an earnest in baptism.' In these passages, though they may be explained according to Calvin's theory of regeneration, we see how near to a contradiction of it he was brought by the force of scriptural truth. But how can the following be at all reconciled with that theory? it is as strong in tone as the most objectionable language on the subject—'We conclude therefore, that we are baptized into the mortification of the flesh, which *commences* in us at *baptism*, which we pursue from day to day, and which will be perfected when we shall pass out of this life to the LORD.'[**] The 'mortification of the flesh' here named, is that practical subduing of depravity which we are to 'pursue' through life, and which is made 'perfect' in the life to come: nothing is left figurative or contingent. And regeneration takes place at the same time, as Calvin argues—'They who receive baptism with the faith with which they ought to receive it, truly experience the efficacy of CHRIST'S death in the mortification of the flesh, and also the energy of his resurrection in the *vivification* [new life] of the Spirit.'[*] These then, says Calvin in effect, if we have 'faith,' both these, the practical victory over sin, and the new life or new birth '*commence* in us at baptism!' This inconsistency, so we must deem it, is an involuntary tribute to the high character of the sacrament at the font. Who has ever spoken more hyperbolically of that sacrament than this great divine, in saying that in *it* actually 'commences the mortification of the flesh?'

In the Platform of the CONGREGATIONALISTS, it is declared—'By the right use of this ordinance, the *grace* promised is really conferred by the HOLY GHOST'—and also that baptism is a 'sign of *regeneration*.'[†]

In the performing of baptism by METHODISTS, thanks are returned to GOD for 'receiving the infant for his own *child* by *adoption*;' and the 'child of GOD' is of course 'born (again) of GOD, or regenerate.' Dr. A. Clarke says—'By the washing of *regeneration*, undoubtedly, the Apostle here means *baptism*, the rite by which persons were admitted into the Church . . . . . baptism is only a sign, and therefore should never be separated from the thing signified; but it is a rite commanded by GOD himself, and therefore the thing signified should never be expected without it.'[‡]

We do not say that all or any of the above HUMAN AUTHORITIES explain baptismal regeneration as has been done in our essay. But we appeal to the candid reader, whether they do not present a powerful argument for so interpreting Scripture, as in *some* way to connect a regeneration with the initiating sacrament of the Christian Church. Our own exposition of this doctrine we leave to those who will impartially examine what we have adduced in its favor from the inspired volume.

II. *The Theory—No Regeneration but in Baptism.*

Many divines regard baptismal regeneration as the only one in this life. Previous piety, or the repentance and faith required, is not considered as regeneration till baptism is performed. An unworthy adult coming to baptism is supposed to have his regeneration suspended, till, through repentance and faith, he becomes godly. And in infants, as they are incapable of godliness, regeneration is said to be complete without it, in virtue of baptism alone. Some add to this theory the further one, that a *seed* of sanctification, to grow or die subsequently as the event may prove, is deposited by the Spirit in baptism, which deposite is regeneration. To the latter opinion we do not accede, because a seed of sanctification has already been deposited, and has grown, in all who come to baptism with repentance and faith, as is required of adults. And from the whole theory we dissent, because it makes this regeneration a different thing in the adult, from what it is in the infant; in the one, requiring personal religious character as an essential ingredient; in the other, dispensing with that ingredient, infants having no personal character, whether good or bad. For this reason, beside others mentioned in the essay, we prefer the theory of two *distinct* regenerations, the baptismal and the moral.

But our chief object, under this head, is to show that the divines who restrict the term regeneration to baptism, are far from disallowing the necessity of a change of character, in all baptized persons who do not walk worthy of their Christian profession. They call this change renovation or conversion, and sometimes come very near calling it regeneration.

Bishop Mant, conspicuous as an advocate for regeneration in baptism exclusively, says of conversion—'In the nature of the thing, and in the method of its being effected, where previous habits of irreligion and worldly-mindedness render it necessary, I trust we do not materially differ—understanding that it consists in the actual reformation of the heart and character; that the author of this happy change is the HOLY SPIRIT, but that it is generally effected, and is always to be sought after, in the diligent use of the appointed means of grace; that it is no instantaneous operation which finishes the whole business of religion at once, but that it is the serious commencement of a work, which it requires the vigorous exertions of the whole life to complete—considering conversion, I say, in this light, I can cheerfully concur with our brethren in maintaining the *necessity* of such a *change* to every one, who is satisfied with mere nominal Christianity, or with any thing short of true Christian holiness both of heart and life.'[§]

Bishop Seabury, who remarks, 'We are regenerate and born, or adopted into the family or Church of GOD by baptism,' and calls it 'the sacrament of regeneration,' and declares 'there is no other way of being born again made known to us, but what CHRIST has instituted, baptism with water and the Spirit'—addresses thus his baptized hearers—'If what hath been said serves, in any degree, to impress on you the necessity of that spiritual circumcision, or *change of heart and life* which is meant by the *new creature* . . . . make this, then, a New Year in the Christian sense of that word, by becoming *new creatures*, by putting on the *new man*, which after GOD is created in righteousness and true holiness.'[‖]

Bishop Inglis, the first Bishop of Nova Scotia, thus writes of baptism—'In that ordinance indeed our state is changed; but our nature must be changed also. I called that change of state by the name of regeneration; but mistake me not as if I meant by that a *renovation of the heart*, without which a change of our state will avail nothing to salvation. I gave it that name, because I judged it most agreeable to the style of Scripture, and the language of the primitive Christians, and of our reformers. But I am not anxious about names. Call this *inward change*, this growth in grace, by the name of regeneration, renovation, or what else you please, I am content. If you have but the *thing* itself, you may express it by what word you think most suitable.'[¶]

Bishop Hobart thus writes on the distinction, made by him and many divines, between regeneration and renovation. 'Episcopalians maintain baptismal regeneration in this sense, that the baptized person is born again, not in the affections of his soul, but into a new state, in which he receives conditionally a title to the blessings of the Gospel covenant. But do Episcopalians, therefore, deny the necessity of the "renewing of the mind?" GOD forbid! No; they maintain, that unless in the baptized person, by the power of that HOLY SPIRIT a title to which is conferred in baptism, the "old man be buried and the *new* man raised up;" unless "all sinful affections die in him, and all things belonging to the Spirit do live and grow in him;" unless the "old man be crucified, and the whole body of sin abolished;" unless he "die from sin, and rise again unto righteousness;" unless he thus be "*renewed* by the HOLY GHOST," his baptismal regeneration will only aggravate his guilt and increase his condemnation. The advocate of baptismal regeneration may, therefore, consistently maintain the necessity of the *new birth* in its strongest spiritual sense.'[*]

In Bishop Hobart's Works, lately published, there is a sermon on baptism, (vol. ii. p. 60,) in which it is explicitly and repeatedly declared, that, though 'born again' in that sacrament, Christians must also be 'born again' to a new life, 'born again' after relapsing into sin, nay, 'born again' to every growth or stage of the new life. This is moral regeneration, and moral regeneration repeated again and again, under scarcely another name. And it is declared, under the name of 'renewing,' to be 'entirely distinct from the regeneration of baptism.'

On this subject we need not multiply quotations. The necessity of a change from sin to holiness, whether to be called conversion, renovation, regeneration, or by other names, is fully and always asserted by all Episcopalians, and indeed by all Protestants who are not antinomian.

(*To be continued.*)

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[*] Bishop White's Comp. vol. ii. p. 324. Pinkerton, p. 142.

[*] Tillot. Serm. fol. vol. iii. p. 290.
[†] Mosheim, vol. i. p. 121.
[‡] Baxter's Pract. Works, fol. vol. iv. p. 138. Poole's Annot. on Acts xix. 5.
[§] Conf. Faith, ch. xxv. 2; xxvii. 2; xxviii. 1, 5, 6.
[‖] Heid. Catech. Quest. 73. Conf. Dort, Art. 33, 34.
[¶] Saurin's Serm. vol. viii. p. 245. Beza on 1 Cor. xii. 13.
[**] Calv. Catech. transl. by Waterman, p. 93. Calv. Instit. vol. ii. p. 162; vol. iii. pp. 326, 355, 327, 330, 335.

[*] Calv. Inst. vol. iii. p. 330.
[†] Sayb. Plat. ch. 29.
[‡] A. Clarke on Tit. iii. 5.
[§] Mant's Appeal to the Gospel, p. 400: also Mant's Tracts, p. 65.
[‖] Seabury's Sermons, (edit. 1815,) vol. i. pp. 105, 109, 111; vol. ii. pp. 174, 176.
[¶] Inglis on Inf. Bapt. p. 173.

[*] Hobart's Apology, p. 238.

DEVOTIONAL.

COMMUNION OF SAINTS.

AMONG the most delightful associations connected with the world of spirits, is that idea which originates in our belief in the communion of saints, and which represents to us the children of GOD, who have lived upon earth at various periods of time, as forming one fold under the one great Shepherd.

The Scriptures countenance and warrant this interesting notion, for in them we find our blessed Saviour himself holding out to his followers the prospect of being in Abraham's bosom, and of setting down in the company of Abraham, Isaac, and Jacob; and encouraging his disciples, both by the tenor of his prayers and his promises, to expect that after death they should be assembled together, and thus, once more united, should be with Him, and behold his glory and partake of his joy for ever.

Of those who, in humbly pursuing the paths of faith and holiness are looking forward to be introduced to this company of the redeemed,—there are few who have not fixed upon a chosen circle of just men made perfect, from whose society they expect more particular pleasure. The idea is so natural, so intimately blended with all our better feelings, and really forms so beautiful and strong a tie to the invisible world, that it is one which it cannot be wrong to entertain.

This chosen circle, doubtless, consists in the first place of those, whom having seen, we have known and loved. Kindred and friends who have died in the LORD attach us to the citizens of heaven, and cause us to remember Zion with a more vivid interest.

> "'T is sweet, as year by year we lose
> Friends out of sight, by faith to muse
> How grows in Paradise our store."
>
> *Christian Year.*

But it includes others also, belonging to distant countries or times, whose hands we have never clasped, whose voices we have never heard, whose bodily presence we have never seen, but with whose minds and characters we have become intimately acquainted and strongly attached. The simple-minded Christians of primitive times—the confessors who, being faithful unto death, went to receive a crown of life—the stanch defenders of the faith, especially when their conscientious firmness and boldness in their LORD'S behalf was associated with gentleness of spirit—these claim and possess the affection of the sincere Christian; they are even admired and revered by those who have no very deeply-rooted sentiments of religion. But still that company comprises others, perhaps even more beloved than these, whose lives may not have been distinguished by any very remarkable incidents, yet to whom we are linked in the closest union. They are those to whom we owe the thoughts and impressions from which we derive the greatest satisfaction;—those who, in bequeathing to us wholesome counsel, have inscribed in their holy pages a picture of their own minds; and concerning whom we are thus able to gather incidentally that they must have been wise and amiable companions, who did good in their generation by a holy life and conversation. We think that it must have been a great privilege to have taken sweet counsel with them during their sojourn on earth, and we contemplate with peculiar pleasure the prospect of commencing an uninterrupted intercourse with them, in the better world whither they are gone.—*Hone's Life of Bishop Wilson.*

A PRAYER AGAINST WORLDLY CAREFULNESS.

O MOST dear and tender FATHER, our defender and nourisher, endue us with thy grace, that we may cast off the great blindness of our minds, and carefulness of worldly things, and may put our whole study and care in keeping thy holy law; and that we may labor and travail for our necessities in this life, like the birds of the air and the lilies of the field, without care. For thou hast promised to be careful for us, and hast commanded that upon thee we should cast all our care, which livest and reignest, world without end. Amen.

VARIETIES.

From the (Auburn) Gospel Messenger.

REV. AND DEAR SIR,—If your time is not taken up with things of greater importance, I should be very happy to have your opinion and advice upon the subject of protracted meetings; I mean such as are composed of several different denominations. One of this description I have attended for several days past, in which sinners are urged forward to the anxious seat, apparently as if it was the only way to be saved; and when all that can possibly be persuaded, not to say compelled, to take this seat have taken it, all that can pray are urged to come forward and do so; when they kneel around these anxious seats, and ten or fifteen, or perhaps more, consisting of men and women, and perhaps children, will at the same time commence praying in a loud and noisy manner, while at the same time some will be exhorting, and some singing. I am almost distracted as to what is my duty in this case, having been told that if I did not give up my Prayer-book, it would certainly land me in perdition. Rev. Sir, is this true, are such proceedings and expressions prompted by the Spirit of GOD? The opinion and advice of the Editor of the Gospel Messenger would be thankfully received by

AN INQUIRER AFTER TRUTH.

Remarks.—Our unknown correspondent need desire no further advice on the subject than that suggested by the facts stated by him. Scenes like those he describes, however numerous their advocates, and however well-meaning such advocates may be, can never be regarded by sober and pious Christians but with disgust, and they must always end in a deterioration not only of religion, but of good morals. We have never doubted that there are seasons when there is a more than ordinary seriousness in the minds of many persons, seasons when an increase of religious services is required, and when fruits of holiness will be more manifest. In short, the Church to which we belong has regulated her devotions, and pointed her instructions with a view to the improvement of such seasons. Those who properly observe her festivals and fasts, as well in private as in public, will seldom fail in the enjoyment of a revival of religion, and will perceive the most useful of all protracted meetings. Such a season is the whole period of Lent, and who has ever duly attended to its calls without spiritual profit?

But in our estimation, and we are sustained by many eminent men of other denominations, the whole system of procuring violent excitement is fraught with evil. The modern measure of anxious seats, in our honest judgment, is a very dangerous one, and we could furnish no small number of facts to justify our position.

Our "Inquirer after Truth" should dismiss his alarm as to being sunk to perdition by the Prayer-book. All such denunciations, however common in times of excitement, are proofs of nothing, more certainly, than of the absence of that spirit of meekness and charity which hopeth all things. And without which all pretensions of piety, and all the exuberance of zeal without knowledge, are but "as sounding brass, and a tinkling cymbal." When our correspondent has read the account in our present number of the last hours and days of the lamented Dr. Montgomery, and when he reflects upon the thousands who have lived and died attesting the blessed influence of the Liturgy of the Church, we trust he will not suffer the heated imaginations of uninformed sectarists to disturb his tranquillity, nor will he cease to hold fast that "form of sound words," which carries the heart to GOD while conveying the truths of his word to the understanding.

NEW RELIGION.

MR. CARNE'S account of the new religion called Momierism, its early persecution, and its spreading growth, is very interesting. It resembles some of our sects at home; men and women of every rank meet in equality; a preacher exhorts the assembly; and they, if so moved, confess their doubts, hopes, and sentiments, in the face of the assembly. The author seems to partake of their excitement and enthusiasm; for he says: "This system of the Momiers, though perfectly simple, is concentrated and strong, and bears with it the very elements of success and victory. No lofty or peculiar revelations are claimed; no member is exalted high above the rest for surprise or imitation; but the minister and the poorest of the people, the *avocat* and the *paysan*, the lady and the washerwoman, all meet alike on the same kindred soil, drink of the same fountain of inspiration on a footing of perfect equality, speak of their hopes, fears, and triumphs, with mutual sympathy and mutual kindness. All feel that they are embarked on the same troubled but excited course, that the same tide wafts them onward for good or for ill; for the system is a purely spiritual one, and also an eminently social one. The interests of the society are admirably served by the private and earnest visits of the female members to families and individuals; they enter with an air of perfect simplicity, and, being seated, commence a touching and earnest address on the subject of their best and highest interests. Two or three of their books and pamphlets are not forgotten, and are placed in the hands of the hearer. They have already their own hymn books; many of the pieces are of original composition, and do no discredit to the genius of the composer; and treatises also, explanatory of their sentiments, touching on the darkness that shrouds too much of the land, the supineness that lulls the spirit of its people, and so on. No Quaker, however, can be more unassuming or persevering than these female disciples, whom the rest of the natives call Quixotes, and regard with dislike; but if success is the test of a good cause, they have it, and will reap it in future days still more abundantly. The dry, cold, comfortless system of Calvin fails every day before these humble but untiring and determined innovators—the Socinianism that has thrown its blasting shadow over the shores of the lake begins to give way before the sure yet noiseless march of the obscure Momiers. A few years more, and they will, most probably, be a powerful and flourishing body of people." [Carne's Letters from Switzerland, in the Literary Gazette.]—*Boston Transcript.*

COUNT OXENSTEIRN.

IT is stated by the celebrated William Penn, that Count Oxensteirn, Chancellor of Sweden, being visited, in his retreat from public business, by Commissioner Whitlock, Ambassador from England to Queen Christina, in the conclusion of their discourse, he said to the ambassador, "I have seen much, and enjoyed much of this world, but I never knew how to live till now. I thank my good GOD who has given me time to know him, and likewise myself. All the comfort I have, and all the comfort I take, and which is more than the whole world can give, is the knowledge of GOD'S love in my heart, and the reading in this blessed book," laying his hand on the Bible. "You are now," he continued, "in the prime of your age and vigor, and in great favor and business; but this will all leave you, and you will one day better understand and relish what I say to you: then you will find that there is more wisdom, truth, comfort, and pleasure in retiring and turning your heart from the world, in the good Spirit of GOD, and in reading his sacred word, than in all the courts and favors of princes."

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